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QUELLEN UND FORSCHUNGEN
ZUR
SPRACH- UND CULTURGESCHICHTE
DER GERMANISCHEN VÖLKER.
HERAUSGEGEBEN VON
B. TEN BRINK, E. MARTIN, E. SCHMIDT.
71. HEFT.

# JUDITH

## STUDIES IN METRE, LANGUAGE AND STYLE

WITH A VIEW

TO DETERMINING THE DATE OF THE OLD-ENGLISH FRAGMENT AND THE HOME OF ITS AUTHOR.

BY

T. GREGORY FOSTER.

STRASSBURG.
KARL J. TRÜBNER.
1892.

VERLAG VON K. TÜBNER IN STRASSBURG.

# QUELLEN UND FORSCHUNGEN ZUR SPRACH- UND CULTURGESCHICHTE DER GERMANISCHEN VÖLKER.

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# QUELLEN UND FORSCHUNGEN

ZUR

# SPRACH- UND CULTURGESCHICHTE

DER

# GERMANISCHEN VÖLKER.

HERAUSGEGEBEN

VON

BERNHARD TEN BRINK, ERNST MARTIN,
ERICH SCHMIDT.

LXXI.

JUDITH. STUDIES IN METRE, LANGUAGE AND STYLE, WITH A VIEW TO DETERMINING THE DATE OF THE OLDENGLISH FRAGMENT AND THE HOME OF ITS AUTHOR.

STRASSBURG.
KARL J. TRÜBNER.
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TO THE MEMORY

OF MY HONOURED TEACHER

PROF. BERNHARD TEN BRINK.

# PREFACE.

The following treatise presents some of the results of a series of studies in O. E. poetry, made with special reference to the epic fragment Judith. Its length may, at first sight, seem rather out of proportion to that of the poem with which it mainly deals, but it will be seen that there is much that applies to the whole range of O. E. poetry, with which it would have been quite useless to deal shortly.

Not the least among the difficulties to be met in preparing it for the press has been the finding suitable equivalents for terms and subjects that have not till now been dealt with in English.

The work was begun and practically completed under the direction of the late Prof. Dr. Bernhard ten Brink. To his inspiring teaching, to his lofty ideal and unsparing criticism are due whatever merits it may possess. The final revision of this treatise was one of the smaller pieces of work he proposed for himself in the early part of this year, but death robbed us of him. It must therefore appear without the finishing touch of his master-hand. Care has been taken to revise and reconsider points that did not commend themselves to him at the time the work was presented to the Philosophical Faculty of the University of

Strassburg, so that as a whole I can give it to those who are interested in its subject with the stamp of his approval upon it.

To my good friend Prof. Dr. Barack for his continued kindness and help, both privately and in his public capacity of Chief Librarian at the University of Strassburg, I would give my heartiest thanks.

For careful revision of the proof-sheets and many valuable suggestions I have to thank my old friends and fellow-students Prof. H. Frank Heath of Bedford College, London and Mr. G. F. Hill of Merton College, Oxford.

June 1892.

T. G. F.

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# INTRODUCTION.

Scanty as the remains of Old English poetry are, yet scantier still is the information concerning them that contemporary and immediately following ages have left us. Of the authors, their lives and works, as well as of the exact times in which they worked and flourished, we know next to nothing. With two or three names of poets and some few notions of the subjects of their singing, historians of the literature of the Old English period have had to conjure. These generalities can have no better illustration than is afforded by the critical history of the epic fragment 'Judith'. To deal carefully with the various questions that arise from a study of this fragment is the object of the pages that follow; it will be best introduced by a review of the most important contributions to the subject by previous scholars and critics.

The 'Judith' is preserved in the Cotton Manuscript (Vitellius A xv British Museum) and follows the Beowulf, being written by the same hand as the latter part of the MS. of that poem. Earlier criticism, of which George Stephens is the chief exponent, guided entirely by the long lines which were then thought to be especially Cædmonian, attributes Judith, together with a large number of the other poems we possess, to Cædmon. Hammerich again, solely on the strength of the somewhat vague information given by Beda in his Hist. Eccl., ascribes Judith to Cædmon. The greater finish of the poem, when compared especially with the Genesis, he urges, is simply due to the subject matter. With the destruction of

the Junian theory in regard to Cædmon, which gave all the poems in the manuscript Junius (Bod. Lib. Oxon) to the poet of that name, Hammerich's naturally goes too, but the connection of this poem with the other biblical ones is preserved by Wülker's classification of all under the heading "Cædmon und sein Kreis".

Grein mentions Judith in connection with the poems of the Junian Manuscript, but only connects it with them as being 'ein anderes alttestamentliches Epos' and goes no further than to praise its beauty.

Thus then the earliest critics of our fragment have placed it almost at the beginning of the Old English literary period; for Caedmon died in c. 680. When from Caedmon we extend our limits to "Caedmon und sein Kreis", the limit of time would be difficult to fix; but "Christ and Satan", probably the latest of the poems edited by Junius, is hardly later than the end of the ninth, or the beginning of the tenth century.[1] In this connection, it is necessary to quote ten Brink's[2] view: „Das grosse, eigentlich productive Zeitalter der altenglischen, geistlichen Dichtung dürfte durch die Jahre 650—800 oder 825 zu begrenzen sein. Die Mehrzahl der betrachteten Denkmäler sind vermutlich im achten oder im Anfang des folgenden Jahrhunderts entstanden, so die Exodus, der Daniel, die Judith". If Ebert, the only one of the later critics of our fragment who places it in Caedmonian times, had read this paragraph with the proofs which ten Brink brings forward in the pages of his Gesch. der engl. Litt. immediately following it, he would have seen that with his estimation[3] of Judith it would be just as reasonable to

---

[1] cf. ten Brink, Geschichte der eng. Litt. Bd. I p. 109 ff. (Groschopp has hardly proved his point in attributing the work to Cædmon, cf. pp. 19 und 20 in his dissertation „Crist und Satan").

[2] cf. ten Brink, Gesch. der engl. Litt. Bd. I p. 64.

[3] (Allgem. Geschichte d. Litt. des Mittelalt. Bd. III p. 26) Ebert's words are: „Dies ist ohne Zweifel das gelungenste der uns aus dieser Periode (die letzten Decennien des siebenten Jahrhunderts p. 11) erhaltenen angelsächsischen Gedichte, welche alttestamentliche Stoffe behandeln". And in a foot note to this paragraph he adds „Wie über-

place it in the eighth or ninth century as in the seventh. For his view he gives no real ground and seems by twice mentioning it (pp. 24, 26) to lay great stress on the „alttestamentliche Stoffe".

Among other recent workers at Old English who have considered Judith and its place in the history of Literature we must mention Groth[1] and Kluge[2].

Each of them has applied what may well be described as a mechanical test. Groth, whose object is to show to what time the 'Exodus' is to be ascribed, applies to Judith two out of the five tests which Lichtenheld[3] formulates in his treatise „Das schwache Adjektiv im Angelsächsischen". According to Groth's use of the article test (i. e. the number of times the article is used) Judith must chronologically be placed with the Battle of Maldon or rather later; for as we shall see the total usage is greater in Judith. The second test applied by Groth to Judith, but only mentioned in a foot-note (p. 38), viz. the number of times the weak adjective is found with the article prefixed, gives, he urges, remarkable results. In this case he does not compare it with other poems, and accordingly omits the number of occurrences of weak adj. + subst. or weak adj. without article[4]. We shall apply all Lichtenheld's tests in our sections on the use of pronominal forms and the Instrumental case; so that here it will be sufficient to say that no such partial test can with any certainty determine the date of a poem, nor is it fair to take a portion only of Lichtenheld's results Kluge counts the number of times in which rime occurs in Judith, and finds

haupt", which words seem to serve him as a general means of rejecting Kluge's view based on the number of rimes.

[1] E. J. Groth, Composition und Alter der altengl. (angelsächs.) Exodus. Diss. Göttingen 1883.

[2] F. Kluge, Zur Geschichte des Reimes im Altgermanischen. P. u. B. Beiträge Bd. IX p. 422.

[3] Lichtenheld, Zeitschrift für deutsches Alterthum. Bd. XVI p. 325 ff.

[4] Groth (p. 38) does not apply the Instrumental test to Judith, but confines himself therein to the Battle of Maldon, and Exodus.

that in this respect also the result given by Groth is endorsed, and gives as a chronological sequence, according to the rime test: — Beow-Andr-Byrhtn-Jud. — indicating (p. 445) that Judith at any rate was written before 1036. Thus, the poem of which our fragment is a part would have to be placed between the year 991 (the earlist possible date for the Byrhtnoð or Battle of Maldon) and 1036 (the date of the chronicle poem on the death of prince Ælfred). To this theory of Kluge's we shall revert in the section dealing with rime. The second-quarter of the eleventh century then is the latest date given to Judith; a similar limit was set for it by Dietrich [1], but with the inclination to put it earlier [2]. In his researches [3] into the history of the life and writings of Ælfric, Dietrich quotes the passage from the work „De veteri et de novo Testamento" in which the book of Judith is said to be „on Englisc on ûre wîsan gesett" and identifies the English version referred to with the epos 'Judith'. Dietrich bases his argument on the fact that in other cases Ælfric says explicitly „ic âwende (or onwende) on Englisc". Assman [4], on the other hand, draws particular attention to the words „on ûre wîsan", pointing out that the manner of our poem does not accord with this statement, and further that he has been unable to trace any influence of the 'epos' Judith in the Homily dealing with the same story, which he wishes to show was written by Ælfric.

A comparison of the Homily with our poem shows that

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[1] Eduard (Franz) Dietrich, Niedners Zeitschrift für historische Theologie. Jahrgänge 1855, 56.

[2] Dietrich's argument is not clear unless we conjecture a misprint viz. „10 Jahrhundert" for „11. Jahrhundert": he believes Ælfric wrote his Preface to the Old and New Testament at the end of the 10th century, or just before beginning of the 11th, and argues, the Epic Judith was known to Ælfric, therefore Judith was written at all events before the 10th century. This hardly follows: we must read 11th century. For similar mistakes or misprints in Dietrich's treatise cf. Assmann, Über Esther. Diss. p. 15.

[3] N. Z. f. hist. Theol. Jahrgang 1856 p. 179.

[4] Assmann, Abt Aelfric's angelsächsische Homilie über das Buch Judith. Anglia Bd. X p. 76.

there are similarities in word and phrase usage; these are few in number it is true, but still, for the most part, both words and phrases are such as rarely occur in what is left to us of Old English Literature. I am therefore inclined to believe our poem was known to Ælfric, although the words „on ûre wîsan" seem to exclude the possibility of his actually referring to it. Between the dates assigned to our poem by its earlier and later critics there is then a difference of 300 years. Its latest editor and critic — Albert Cook [1] — takes the mean way, and would fix the date of composition as „in or about the year 856". His theory is (Introd. p. XXIX): „The poem of Judith was composed, in or about the year 856, in gratitude for the deliverance of Wessex from the fury of the heathen Northmen, and dedicated, at once as epinikion and epithalamion, to the adopted daughter of England, the pride, the hope, the darling of the nation". This „adopted daughter" is the great granddaughter of Charlemagne, daughter of Charles the Bald, she whom Æthelwulf brought home as his second queen, in the year 856, on his return from Rome. Her name was Judith. In the year in which she came to England, Prof. Cook tells us, and for eight years following the Northmen ceased to harry England. The Northmen, then, are the Assyrians, the English the Hebrews and Judith their deliverer. Such is the occasion of our poem according to Prof. Cook. The ten pages (Introd. XXIV—XXXIV) of interesting historical facts mixed with ingenious conjecture bring little to support his theory. When we hear that the „subject of Judith was a popular one among the poets of that reign, most probably because the Danes .... were supposed to be prefigured by the Assyrians" we expect some further proof than that afforded by a single fragment of a Latin poem[2] of which the date is not with any certainty known, whose narrative, as preserved to us, does not ex-

[1] Judith, an Old English Epic Fragment. Edited with Introduction etc. by Albert S. Cook 2nd Edition. Boston, 1889.

[2] cf. Ed. du Méril, Poésies populaires latines antérieures au XII^e siècle. Paris 1843 p. 184.

tend further than the sending of Achior bound to Bitulia and thus makes no mention of Judith. The quotation from Asser[1] (Introd. XXIX) hardly testifies to great enthusiasm on the part of the nation in regard to Judith, for we learn: „and he placed Judith . . . on the regal throne, without any controversy or enmity from his nobles, even to the end of his life, contrary to the perverse custom of that nation". This is surely little whereon to base the epithets „the pride, the hope, the darling of the nation". Prof. Cook goes further and names Swithun, Bishop of Winchester, as the author of the „Epithalamion". The above are, as I understand him, the most important facts that support his theory.

If however we look a little closer, we shall be inclined to think that the identity of name has been allowed to warp Prof. Cook's judgment rather more than such a minutia should. In the first place the Saxon Chronicle[2] tells us distinctly that it was in the year 855, that the Danes were in England, in Sheppey, and that in this year Æthelwulf went to Rome, where he dwelt twelve months and then went homewards: and then Karl, the king of the Franks, gave him his daughter for queen, and after that he came to his people and they were glad at it. From this entry it is clear that more than a year elapsed between the king's departure and his return[3]: so that more than a year must have intervened between the wintering of the Danes in Sheppey and Judith's coming to England. Not till 860 does the Chronicle tell us of more ravages, and then a small inroad was made

[1] The questionable authenticity of Asser's work is not taken into account.

[2] The Parker MS reads as follows:

„And þŷ ilcan geâre [855] ferde tô Rome mid micelre weorpnesse and þær wæs XII mônaþ wuniende and þâ him hâm weard fôr and him þâ Carl Francna cyning his dohtor geaf him to cucne and æfter þâm to his lêodum cuôm and hî þæs ge fægene wærun".

The Laud MS has in respect to his marriage and return, only:

„and he fêng tô Karles dohter Francna cining þâ he hâmweard wæs. and ge sund hâm côm.

[3] The marriage did not take place till Oct. 1st 856.

at Winchester: but in 865 and 866 the Danes came again. It is, then, hardly correct to say that the Danes withdrew in the year of Judith's coming. Further the enthusiasm, for which Cook calls the Chronicle in evidence, is but sparely, if at all expressed in the words „and hiê þæs gefægene wǽrun“: moreover, if I am not very much mistaken, 'þæs' refers to the return home of the king. There is then no expression of joy at the marriage. On the contrary, the king was met with opposition and rebellion from his son Æthelbald, supported by the warrior bishop Ealchstan, who had done the king signal service at the battle of the Parret. Noticeable moreover is the conclusion to which the historian Lappenberg comes; after an examination of the various sources, he writes (p. 296)[1]: „Viel Missfallen erregte es bei seinem Volke, dass er seiner Gemahlin ein Diadem aufsetzte und ihr den Namen der Königin ertheilte, welcher Titel durch Eadburge, Brithrics Wittwe, bei jenem sehr verhasst geworden war. Nach so manchen Handlungen, durch welche die Rechte seiner ältern Kinder und der Mutter sehr beinträchtigt wurden, darf es nicht überraschen, wenn Æthelwulf in seiner Heimat nicht eine willkommene Aufnahme fand“. Add to all this the a priori objection to a possible comparison of the new queen with the Hebrew Judith, (I mean the fact that she was scarcely thirteen years old), and sufficient has been said to show the improbability of Cook's suggestion. At all events to name her „the pride, the hope, the darling of the nation“ is absurd, and the only possibility left is to suppose that some great admirer, contrary to the general feeling of the nation, wrote this epithalamion for a child of twelve.

The suggestion that Judith was written at the time of the Danish invasions, is one coloured with strong probabilities and was made by Thwaites[2], the first editor of the poem, in his address to the Reader: „Judith fragmentum, scriptum quo tempore Dani apud nos grassarentur“. The thought that

[1] cf. also Reinhold Pauli, König Ælfred, und seine Stelle in der Gesch. Englands. Berlin, 1851, p. 75 ff.

[2] Ed. Thwaites, Heptateuchus etc. Anglo-Saxonice, Historiæ Judith fragmentum; Dano-Saxonice, MDCXCVIII.

the deeds of a woman brought the old Hebrew story to the poet's mind and inspired him to sing it, is not unlikely, if, as I think possible, a heroine can be found who will suit other indications of date, and about whom there are plain historic facts preserved. To this point our considerations will lead us in the last section. In all this it must be remembered that Prof. Cook's is but a theory, a hypothesis, and while showing the improbability of his I shall venture to suggest another. Great stress I do not lay upon it, because the poet may have been prompted by nothing more than a desire to glorify God.

Whether the story was brought to our poet's recollection by a contemporary heroine or not, of this we may be sure, that he used it because he saw in it not only material for a good poem, but a means whereby he could glorify God through his handmaid, for he calls her „Scyppendes mægð" (l. 78) and 'þéodnes mægð' (l. 165), and all through emphasises that what she accomplished was „þurh Godes fultum" (186) or „swâ hyre God ûðe" (123).

Let us now turn to Prof. Cook's principal theory, the last which we shall have to examine. The results of the metrical and stylistic investigations in the following pages lead to almost exactly similar conclusions, so it will be sufficient to shortly indicate them together with the considerations that support them.

*First*, the poem is Cynewulfian rather than Cædmonian and is „either by Cynewulf or by some one of his disciples or successors". Proof of this is afforded by verbal correspondences in Judith and the Cynewulf poems and also by similarity of description in the battle scenes in Judith and Elene.

*Secondly*. The older Genesis (Gen. A) and the Exodus were undoubtedly known to the author: the later Genesis (Gen. B) shows an almost total lack of correspondences; this „might indicate that the latter was of subsequent composition, though this hypothesis is not absolutely necessary".

*Thirdly*. Judith is to be dated „not earlier than Cynewulf, and not later than the year 937". In or soon after 937 the poem on the Battle of Brunanburh was written and

partial identity of lines indicates that one served as a model for the other. Which was the model? This Prof. Cook determines by urging that the religious spirit of Judith belongs to an age previous to 937: assuming then that the poems „reflect the spirit of the epochs in which they were reproduced" Judith must be the earlier of the two. The spirit of a poem is, together with the manner of representation, of course a good criterion for its date; but to glorify God, at once the simplest and the highest religious desire, would be the motive of a pious man of any age, and we should expect it in any author, who was of the clerical profession. In the Homily on Judith, Ælfric has the same thought (l. 407)[1]: — „On hyre (Judith) wæs gefilled þæs hælendas cwyde", and (l. 422) „þâm folce ætêowde, hû hyre fylste god".

So much is enough to state and criticise, as far as is here in place, the answers that have hitherto been given to the questions connected with Judith.

In the pages that follow I have endeavoured to make the best use of what has been written on Judith and O. E. Literature generally. After so careful and valuable an edition as Prof. Cook's it was inevitable that some of his points should be repeated; in borrowing from him or from others endeavour has been made to duly acknowledge it at the foot of the page. Most of my notes on Metre were made before Prof. Cook's book came to hand, but I have given the parallel passages in his Introduction in the majority of cases.

Our poem has been criticised from an æsthetic point of view by Editors and Historians of Literature; all are agreed that the poetic art shown therein is of no mean order[2].

It is in fact a dramatic Epic. Epic in the lingering and minute description of smaller events, in the heroic figure

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[1] Of course the Homily contains other moral lessons.

[2] cf. ten Brink, (Gesch. der Eng. Litt. Bd. I p. 59): „Sämtliche geistliche Epiker jener Zeit überragt an Kunst der Komposition der Dichter der Judith". cf. Benj. Thorpe (Anal. Anglosax. p. X): „This fragment leads us to form a very high idea of the poetic powers of our forefathers". Cook collects the „Testimonies" on pp. LXXV—LXXVIII of his introduction.

of Judith watched over, guarded and helped by the mighty power of God; Drama, fragment though it be, in the balancing and apparently motived completeness of its story, approaching, yet distantly, tragedy as it fills us with anxious sympathy for the safety and success of the woman through whom the Assyrians are put to flight.

The question concerning the Home of the author of Judith has not till now received full attention; but as we shall see there are a few indications in the poem, and they will be carefully enumerated. Sweet, giving as his reasons the combination of the highest dramatic and constructive power with the utmost brilliance of language and metre, places Judith at the culminating point of the Old Northumbrian Literature.

Cook merely says — „the mixture of dialectic forms seems to indicate that a Northern original passed through one or more hands" — and at the end of his book he gives a careful version of Judith in the Dialect of the Northumbrian Gospels.

In the following treatise the Judith will be studied under the three main heads of Metric, Language, Diction and Style.

To begin with, Metre will be dealt with from the purely formal point of view; thus, alliteration in its various relations, on the lines of Rieger's treatise, will be investigated and the position of our poem, relatively to the older and later poems [1], made clear.

Following that, comes an investigation of End-rime, its relations to the subject-matter, and a testing of Kluge's rime results.

Next the expanded lines, their form as compared with others of similar form, especially those in the Rood-poem, their force or purpose, are specially investigated: thus again we are driven to consider the relation of form to matter, or in other words to consider style.

[1] Throughout, the relation between Judith and the Battle of Maldon is closely considered. In speaking of Christ and Satan, I adopt ten Brink's division into three parts.

In this connection the manner of indicating verse-ending and verse-pause, both in expanded and normal verses is discussed.

With Sievers' thorough investigation of the metre of Beowulf, and the like work for Judith by Luick, it seemed practical for the sake of metrical comparisons to use Sievers' terminology and system, which, though mechanical and in no way representing the conception that the O. E. poets must have had of their metrical forms, yet as a rule gives a correct idea of the prosody of each line. I should have preferred to follow ten Brink's system, if this had been already in print.

At the end of the part dealing with Metric, textual emendations from a metrical and stylistic standpoint are suggested.

In the second part, traces of dialectical forms are collected and discussed, with the view of solving the difficult question as to the Home of our Poet.

After that, a short statement of the relations of the use of 'a' und 'o' before nasals is given.

Lichtenheld's tests, relating to the use of pronominal forms and of the instrumental case, are then thoroughly tested, and a closer determination of the use and non-use of the article, as well as of those of the demonstrative and possessive adjective-pronouns is attempted.

The third part treats of Synonyms, Compounds, Sentence-form and Figures of Speech. The first two lead so clearly to similarities with Cynewulf, that the purely stylistical part is necessarily large owing to further comparison with his works.

In the appendices, matters that could not well find a place in the main text, are dealt with; thus, the details necessary for showing that our poet drew his story from the Vulgate and not from the Septuagint, to which reference is made in our conclusions, are to be found in the first appendix. Lastly the results are brought together, and the possible connection of the poem with historical events is fully dealt with, in the attempt to answer the following questions:

(1). What are the limits of time that comparison with other poems and other results set for our poem?

(2). Are there indications of the Home of our Poet?

(3). Are there any historical events, or historical personages, that could reasonably have occasioned our poem?

(4). What is the relation of the story in the poem to that in the Vulgate? Is the story in our fragment a complete one?

(5). What is the position of our poet, as compared with other O. E. poets, in point of style?

It has seemed to me better to work out the various points under their respective heads, and then draw the issues together, than to attempt at once an answer to the direct points of inquiry.

# I. METRIC.

Of all the monuments of Old English verse handed down to us, the Beowulf and the poems certainly Cynewulf's preserve the alliterative long line in its purest and best form. Dissensions among the English petty states, together with the consequent inroads of the Northmen, destroyed the culture and learning which had flourished chiefly in the Anglian kingdoms. With the culture, the art of song decayed and towards the end of the tenth century, we find the forcible long-lined alliterative poetry, on the one hand, being broken up by the introduction of the leonine rime, and, on the other, being transformed, as in many of the writings of Ælfric, into a sort of rhythmical and alliterative prose. The best period of Old-English poetry ends in the early decades of the ninth century, and the poets of after years, for the most part in the midst of strife and unrest, endeavour, but with a continually increasing disregard of alliterative principles, to keep the national song alive.

These alliterative principles have been carefully formulated for us by Rieger[1], so that here we shall only briefly indicate them in order to make the relation of our poem to them clear.

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[1] Max Rieger, Die alt- und angel-sächsische Verskunst. Zacher's Zeitschrift für deutsche Philologie Bd. VII. It is also published separately.

## A. ALLITERATION.

### 1. DISTRIBUTION AND NUMBER OF RIME-LETTERS.

By the first of the two most general rules[1] for the alliterative long line, the chief letter, i. e. the one rime-letter of the second half-line, must occur as 'initial' of the first chief-stressed syllable in that half-line. This rule, observed exactly throughout the Beowulf, is only once disregarded in the three Cynewulfian poems (El. 580), and that in a line almost certainly corrupt, but four times in our poem:

Judith 200. cênra tô campe, stôpon cynerôfe.
„ 212. hyrnednebba . Stôpon heaðorincas.
„ 243. cŷðan ēodon, wrehton cumbolwîgan.

That these lines are rightly scanned with the chief stress on „stôpon", „wrehton", is confirmed by the freedom (p. 20), which our poet allows himself in the second half-verse with regard to the subordination of verb to substantive[2].

The fourth example (l. 273) „ēades and ellendǣda. Hogedon þâ eorlas" is really an example of like kind, but the easiness of transposition has suggested to Rieger and Sweet the reading „þâ eorlas hogedon". This however gives a half-line of a form[3] seldom, if ever, found. From this, the chief rule of the alliterative poetry, no one poem shows many deviations: — the Later Genesis two (370, 513): the Fallen Angels[4] five (57, 152, 227, 313, 331), of these the first disregards the rule that in the combination 'adj + subst' the adjective bears the alliteration, the other four are almost certainly

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[1] cf. Rieger pp. 6 and 7 (Separat Abdruck).

[2] cf. also Jud. 227. Stôpon styrnmôde.
Beow. 325. Setton sǣmôde.
El. 35. fôr fyrda mæst.
„ 27. fôr folca gedryht.

[3] To use Sievers' notation, it would belong to typus D, its form being × | ⌣ × | ⌣ ⏑ ×. Beowulf gives no exact parallel to this form.

[4] The 2nd part of Christ and Satan one l. 464. This line may be read in two ways, but whichever one is adopted the rule is transgressed; if 's' is 'rime-letter' the verb 'sǣdon' alliterates in preference to the subs. 'witegan'.

corrupt readings. In the first part of Salomo there is one line (16) with chief letter as initial of the second chief-stressed syllable and in the second part three (262, 340, 357): in l. 357 the word-accentuation is also incorrect. More than any of the above is the author of the Battle of Maldon found wanting: in ll. 45, 75, 288, 315 he puts the chief letter in the wrong place and in the first three cases violates the laws of accentuation [1].

By the first general rule the number of rime-letters in the second half-line is limited to one; by the second, the first half-line is free to have either two rime-letters or one. Occasionally lines are found which have two rime-letters in the second half and only one in the first. In other cases this deviation is probably due to the carelessness of the scribe, for the order can be inverted without harm to metre or meaning. Our poem affords one example:

Jud. 149 of þǽre *g*innan byrig hire tô*g*ǽnes *g*ân [2]. Here both half lines are of the same form, for 'byrig' is invariably monosyllabic [3].

Of double alliteration in both half-lines Judith affords, according to Rieger [4], only one certain example:

279. his *g*old*g*ifan *g*ǽstes *g*ê*s*ne.

but to this we must certainly add the following:

291. *w*urpon hyra *w*ǽpen of dûne, ge*w*itan him *w*erig-ferhđe.

312. *c*wicera to cẏđđe; *c*irdon *c*ynerôfe [5].

Of the next variation to the general rules, viz. the use of 2 different rime-letters in one long-line, Judith gives numerous examples, generally in the crossed form a b a b, as indeed is

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[1] cf. Rieger p. 7.

[2] Rieger, Sweet (Reader) and Cook print the line inverted.

[3] cf. Sievers, P. u. B. Beiträge Bd. X p. 478.

[4] cf. Rieger p. 9.

[5] Luick, P. u. B. Bd. XI p. 476 reads the line thus:

*c*wicera to *c*ẏđđe; cirdon *c*ynerofe

Further his remark „Doppel-Alliteration in diesem Halbvers ist in der Judith unerhört" is hardly correct.

to be expected, for the first alliterative syllable of both half-lines is more strongly accented than the second[1].

Judith 83: Ic đê *f*rymđa *G*od, and *f*rôfre *G*ǣst.
„ 85: *M*iltse *þ*înre *m*ê *þ*earfendre
„ 112: *g*êsne be*æ*ftan, *g*ǣst *e*llor hwearf
„ 137 þǣre *w*litegan *b*yrig *w*eallas *b*lîcan
„ 150: and hî *o*fost*l*îce *i*n for*l*ǣtan
„ 155: *c*yninga *w*uldor, þæt ge*c*ŷđed *w*earđ
„ 165: ongǣan đâ *þ*ǣodnes *m*ægđ *þ*ûsend *m*ǣlum
„ 173: þæs *h*ere*w*ǣđan *h*ǣafod on*w*rîđan
„ 215: *e*l*đ*ǣodigra *e*dwît *þ*oledon
„ 235: *c*wicera *m*anna þe hǣ ofer*c*uman *m*ihton
„ 253: *m*ægen *E*brêa. *M*ynton *e*alle
„ 311: *l*âđan *c*ynnes: *l*ŷthwôn be*c*ôm
„ 332: *e*al þæt þâ *d*ǣodguman *þ*rymme ge*e*ǣodon

The last mentioned is of the unusual form b a a b.

Thus in Judith there are 13 cases of twofold alliteration, a remarkably large number when compared with 68 in Beowulf, 15 in Christ, and with eight (24, 63, 68, 189, 255, 256, 318, 320) in the Battle of Maldon; the short poem on Battle of Brunnanburh (73 lines) shows 5 examples (14, 33, 48, 50) of this elaborate, somewhat artificial form which in proportion to length is more than in Judith. It is noticeable that all these lines are emphatic: ll. 83, 85 stand at the commencement of a passage, l. 137 tells us of the arrival of Judith and her maid at the city of Bethulia and l. 150 of the haste of the citizens to let them in. In seven out of the thirteen usages (85, 137, 155, 235, 311: 165, 253) the emphasis is strengthened by the use of the secondary rime-letter as chief-letter in the following or previous line. A very skilful use of the secondary letter in ll. 85, 137, 156, 311 is noticeable. In these lines portions of sentences belonging very closely together are separated by the verse ending, but bound together by the use of the secondary letter of one line as chief-letter in the immediately following line: by this same means (235, 236) two sections are connected. A similar

[1] cf. Cook Introd. LXV and Rieger p. 5.

device is used by the poet in other lines, and for the same purpose: the initial letter of the last chief-stressed, but not alliterating, syllable of one line occurs as rime-letter in the next following line. Thus, in ll. 2, 39, 67, 90, 273, 289, 292, 298, the last words of a sentence forming a half-line are joined to what precedes, and in ll. 14, 15 two sentences are joined. In other cases (29, 42, 72, 294) closely related portions of sentences are connected by this device. Occasionally, as in Elene, Juliana, and Andreas[1], the poet seems, by the same means, to compensate for the non-occurrence of three rime-letters. In the use of three rime-letters, Judith stands on the same level as Beowulf, each showing a percentage of 50[2]. The freedom to use two rime-letters, or only one, in the first half-line is one that a poet would avail himself of more and more. This we see evidenced in Cynewulf's poems. In such a poem as the Riming Song, where form was undoubtedly of greater importance to the author than matter, we find 97 per cent of the lines have three rime-letters. In later poems, the use of three rime-letters gets less and less frequent. The Battles of Brunanburh and Maldon have three rime-letters in 47 and 44 per cent. of their lines respectively, while the Psalms have three in 20 per cent. only[3]. The first two parts of Christ and Satan show but slight difference in this respect. In the Fallen Angels,

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[1] cf. A. Fritzsche, Das ags. Ged. Andreas u. Cynewulf. Anglia, Bd. II p. 468 etc.

[2] Out of 349 lines in Judith, 175 (more than 50%) have three rime-letters; of these 64 are expanded lines. Fritzsche gives the percentage in Beowulf as 50: in Christ, 55: in Jul., $48^3/_7$: in El., 48: in the Riddles $50^1/_2$: in An. $52^1/_2$: in the Vision of the Cross 60. The larger number of these are expanded lines.

[3] Fritzsche says of his investigations dealing with the use of three rime-letters: „Es beweisen demnach diese Untersuchungen nur das eine, dass die Verse mit 3 Stäben mehr und mehr überhand nehmen". Up to a certain point this is true. The poets, who lived immediately after the best age of O. E. poetry, probably endeavoured to write correctly, as far as form was concerned; but to those of later times, such as the authors of the Battle of Maldon, and the Chronicle poems, the old rules were in great part unknown, and the number of lines with three rime-letters is in consequence smaller.

47 per cent of the lines have three rime-letters; on the other hand, in the Descent into Hell and Resurrection only 40 per cent.

Judith, then, in respect to distribution and number of rime-letters, differs considerably from the better and earlier manner, and approximates to the inferior and later: in some particulars, there is an over-carefulness in form, which, although for the most part, motived by the subject-matter, produces a heavy effect, not noticeable in the best lines of Cynewulf.

## 2. ALLITERATION-ITS RELATION TO WORDS IN KIND AND PLACE.

Unlike the authors of the fallen Angels[1], and the Battle of Maldon[2], the author of Judith, in a combination of two or three nouns, regularly places the one with the rime-letter first. Throughout Beowulf, and the Cynewulf poems, the cardinal numbers are treated as adjectives, and, when they precede their substantives, always alliterate. This is the case with 'ân', even when it approaches in meaning the modern indefinite 'an' or 'a'[3].

In Judith and in the second part of Salomo we find variety. Thus in Judith 325 („*m*æġđa *m*ærost, ânes *m*ônđes fyrst"), 'ânes', though preceding, does not alliterate, but in lines 64, 95, where 'ânre', 'ânra' are clearly numerical, they alliterate. The usage in Salomo is similar. In ll. 246, 254 non-alliterating indefinite forms occur, in ll. 363, 385, 391, 404 alliterating numerical forms. In the Battle of Maldon both forms alliterate in ll. 117, 262; the latter approaches the indefinite in meaning but is separated from its substantive by verb and verse-ending. The chronicle poems give no example. The Metra of Boethius[4] and the Psalms indicate that the numeral 'an' was distinguished from the indefinite, for the former alliterates, but the latter does not.

In the use of the indefinite adj. 'eal', the author of Judith avails himself of the freedom to alliterate, or not, when

[1] cf. Christ and Satan ll. 7, 57, 213, 340.

[2] cf. B. of Maldon ll. 80, 183, 242, 266. In ll. 242 und 266 the second element of a compound alliterates and the first not.

[3] cf. Gen. ll. 880, 1478, 2227 etc. Dan. l. 174. El. 417. An. ll. 1557, 1649.

[4] cf. Metra $26^{25}$, $30^{39}$ (Num.): $10^{38}$, $16^{12}$ (Indef.). Psalms $101^{21}$, $108^{13}$ (Num.): $81^{7}$ (Indef.).

it precedes its noun. In the first half-line ($10^a$, $332^a$) it invariably alliterates[1], but in the second the use is various ($8^b$, 16, $81^b$; $28^b$, $253^b$).

In reading Elene[2], one notices that 'eal' seldom has any part in the alliteration. This seems to be the prevailing custom in the older poems, but in the Battle of Maldon[3], with one exception (l. 174), 'eal' is treated as an ordinary adjective. and, when preceding its substantive, alliterates. In the chronicle poems, it regularly alliterates (cf. Eadgar 6 : Eadweard 31). In both parts of Christ and Satan and of Salomo and Saturn, the cases of alliteration and non-alliteration are almost equal. The similar licence, that allowed such adjectives as 'manig', 'micele', 'feala', to stand before their substantives without alliterating, is one that the best poets seldom make use of[4], and, when 'manig' is used absolutely, 'm' is invariably[5] the rime-letter of the line.

When a substantive, or verbal noun occurs in the same half line with a finite verb, the verb is subordinated to it but can of course, in the first half line, alliterate with the substantive or verbal noun as the case may be.

This rule is observed without exception in Judith. Cook quotes $9^a$ „*g*irwan up swæsendo" as a violation of it, but 'girwan' is an Infinitive, in the Acc. and Inf. construction dependent on 'Gefrægn', and therefore, since it stands first, alliterates.

In the second half-line, the best poets allowed themselves freedom, and our poet did the same, but to a somewhat greater extent[6]. The following instances are noticeable:

[1] This is contrary to the usual custom: the cases in the first hemistich where 'eal' alliterates are rare in the certainly older poems: cf. Dan. l. 360, Azar. l. 76. Cf. ten Brink, — Zupitza, Cynewulfs Elene (Haupt Bd. XXIII Anzeiger p. 59).

[2] In Elene 'eal' alliterates in the first half line in ll. 731, 1101, 1118, 1236, 1285, but in all cases the immediately following substantive has an initial vowel, so that 'eal' is not preferred to its substantive by such alliteration.

[3] cf. ll. 63, 196, 203, 207, 216, 231, 233, 238, 256, 304, 314, 320.

[4] In Elene the only exampel of 'feala' not alliterating is 912: of 'manag' not alliterating, when preceding, there is no example.

[5] cf. Beowulf 349, 857, 1023, 1598 etc. Christ and Satan 583. El. 501, 970 etc. [6] cf. Cook p. LXVIII.

1. . . . . *t*weôde gifena
183. *ŷ*can wolde; ac him ne *û*đe God
204. on đæt *d*ægred sylf; *d*ynedan scildas,
207. *w*ælgîfre fugel: *w*istan bêgen
208. þæt him đâ *þ*eôdguman *þ*ôhton tilian
211. *s*alowigpâda *s*ang hildeleôđ
255. in đâm *w*litegan træfe *w*æ̂ron ætsǫmne
260. wiđ đa *h*âlgan mægđ *h*æfde geworden.

Of these ll. 183, 204, 207 are rhetorically justifiable, but l. 208, where the Infinitive is subordinated to the verb, is not. Much less justifiable is the alliteration of a copulative verb (255) in preference to an adverb, and of an auxiliary (260) in preference to its participle.

In l. 29ᵇ '*d*ręncte mid wîne', l. 44ᵇ 'ręste on symbel' l. 72ᵇ '*l*æ̂ddon to będde', ll. 209ᵇ and 292ᵇ 'fleâh on lâst', the last two words form an adverbial phrase, and so account for the subordination of the substantives[1].

Thus there are 13 lines in which the poet transgressed the law; of these, three seem rhetorically justifiable. If we add to these the four cases (p. 14), in which verbs bear the chief stress, but do not alliterate, we get a total of 17 lines transgressing the laws of accentuation, four of which, as we have seen, also transgress those of alliteration.[2]

In the Battle of Maldon, the following examples of verb-stressing are noticeable: in l. 7ᵃ, the auxiliary verb 'let' alliterates in the presence of the subst. 'handon' in the same half-line; in l. 127ᵇ the verb 'stihte' alliterates in preference to Byrhtnôđ. This is however rhetorically justifiable as is the alliteration of 'hogode' in l. 128ᵇ. In l. 242ᵇ, where, as already pointed out, the second part of a compound alliterates, the subordination of verb to substantive is not adhered to by the alliteration „â*b*reôđe his angin".

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[1] cf. ll. 26 and 27 where adverb follows verb.

[2] In ll. 26, 27, 223, 262, a finite verb alliterates in preference to the following adverb. As the first of two finite verbs in the half-line, the verbs in ll. 23, 25, 297, 326 alliterate. In ll. 215, 253 a finite verb alliterates on the second and first rime-letters respectively, in two-fold alliteration. Cf. Kluge P. u. B. Beiträge Bd. IX p. 448.

In two cases, the author of Judith alliterates an adverb following its verb:

132ᵇ. Êodon đâ *g*ęgnum þanonne

250ᵇ. hogedon *â*ninga.

In the treatment of adverbs, the most remarkable usage is the alliteration and accentuation of two having demonstrative pronominal stems:

118ᵇ. þæt hê đǫnan môte[1].

129ᵇ. *þ*yder on lâ̂dde.

Other adverbs with pronominal stems are never found bearing alliteration and chief stress; 'đær-inne' (50) is significant. In other poems, we find variety in the use of 'đonan' and 'đyder', which is worth noting here, as unobserved by Rieger.

In Beowulf[2] 'đǫnan' rarely (123, 691) alliterates, although occurring before its verb, and in other poems the only cases of alliteration, I have noticed, are Christ and Satan l. 722 and Elene l. 348[3]. On the other hand 'þider' more generally alliterates; in Beowulf always (379, 2971, 3086), also in Christ and Satan (302, 632)[4]. If we except the adverbs of place and time 'ǽr' and 'nû', other adverbs alliterate regularly, when they precede the verbs, that they modify.

The alliteration of pronouns in Judith is also noticeable. In l. 51ᵇ '*h*yne' has the chief rime-letter, so in l. 85ᵇ *'mê'* and in l. 66ᵇ '*đ*ysse': in the following lines possessive pronouns have the chief stress, l. 90ᵇ 'mînra', l. 198ᵇ 'mîne', l. 91ᵇ 'þînre' (its substantive does not occur till the following line)[5], and in l, 85ᵃ 'þinre' alliterates, but only on the secondary rime-letter in twofold alliteration, and in l. 130ᵃ 'hit' is the first word alliterating. Further 'sum' (275), 'nanne' (233) and 'ǽgwhylc' (50, 166) have the chief stress. Like examples are found in almost all poems, but hardly in such numbers. The Battle of Maldon supplies an almost equally largely number; thus in l. 318 '*mê*' and '*m*înum', in l. 178 'þîn', in l. 234 'ure', 'ǽghwylc' and

[1] cf. l. 132ᵇ above.

[2] cf. ll. 224, 520, 844, 853.

[3] Cases of non-alliteration are: Christ and Satan 327, 635: Gen. 446, 493: Salomo 416 etc.

[4] But cf. Dan. 228, 526. [5] cf. Beowulf 2742ᵇ, 2743ᵃ.

'ôþerne', in l. 224 'mîn', in l. 70, the indefinite pronouns, 'ænig', 'ôþrum', are all accentuated. 'Sylfra' has the chief-stress in l. 38, as often elewhere.

The poet of Judith consistently accentuates the prefix 'un' (65, 76, 102, 180, 228, 284, 318), thus using the original accent. In the Battle of Maldon [1], as in the Cynewulf poems there is variety, but in the majority of cases 'un' is accentuated. In Beowulf[2], it seems, there are only[2] two (1756, 2000) lines in which 'un' is certainly unaccentuated. Other prefixes are not accentuated.

At the end of this section, our result again is that Judith is not entirely at one with the older poems; where freedom was known to the old poets, our poet uses even greater freedom. The superiority to the Battle of Maldon is again clear, if we think only of the violations in that poem, of the rule concerning the accentuation of groups of nouns. As from an æsthetic point of view, so again from a purely formal one, our fragment is superior to those preserved wholy or in part under the titles of Christ and Satan.

The Chronicle poems are in most respects formally correct, but, if we except the Battle of Brunanburh, they are spiritless, poor productions. They all show a remarkably large number of word and phrase correspondences with other poems, so that they are rather compilations than original productions. Their authors were certainly monks and used the older poems for models.

Before closing our consideration of alliteration, some remarks on its Quality with not be out of place.

### 3. ALLITERATION — ITS QUALITY.

That any vowel sound may alliterate with any vowel sound, or in other words spiritus lenis with spiritus lenis: that a consonant in any combination may alliterate with the same consonant in any combination, if the combinations 'sp',

[1] cf. ll. 51, 206, 256, 308. In ll. 79, 152 the prefixes are certainly unaccented.

[2] cf. Rieger p. 18. Both of these lines belong to later portions of the Beowulf. Cf. ten Brink, Beowulf, Quellen und Forschungen, Heft 62, pp. 86, 115.

'st', 'sc' be excepted: these are the well-known laws for the quality of alliteration.

The combination 'sp' is not found in Judith. In ll. 25, 223, 227 'st' is the rime-combination; in the second of these 'str' alliterates with 'st + vowel', otherwise 'st + vowel' with 'st + vowel' [1]. L. 55 reads „*Sn*ûde đa *sn*oteran idese: ĕ̂don đâ *st*ercedferhđe:[2] thus 'sn' alliterates with 'st', reminding us of the line in the Chronicle[3] (A. D. 942), in which „Snotinga" and „Standford" are the stressed words. This is the more remarkable, when we note that in other cases 'sn' only alliterates with 'sn' (125, 199) and 'sl' with 'sl' (247)[4]: in four lines 'sw' (80, 106, 240, 322) alliterates only with 'sw', but otherwise with 's + vowel'[5].

The Battle of Maldon affords one example of incorrect alliteration in 'st', viz 271. „æfre embe stunde he sealde sume wunde", where 'st' alliterates with 's + vowel'[6]. In l. 29 'sn' alliterates with 's + vowel'.

In dealing with 'sc' as with 'c' and 'g', the questions and theories that have arisen out of Verner's law have to be taken into consideration. Paul[7] has, with almost complete certainty, shown that, there were no Mediae, but only voiced spirants in the primitive Germanic languages. These voiced spirants were shifted variously in North- and South-germanic languages, and in Old-English[8] the entire shifting to Mediae

[1] cf. Cook lxvii. So B. of Maldon l. 68 and other poems.

[2] Cook classes the line under $S^3$, and says nothing about the irregularity. The MS reads ste . . . . | ferhđe. Ettmüller (Scôpas and Bôceras) reads „snelferhđe".

[3] cf. Rieger 17.

[4] Neither of these niceties of alliteration is to be observed in other poems: in Elene 'sn' occurs l. 313 as rime-combination, but otherwise 'sn' alliterates with s + vowel. These combinations are not found in B. of Maldon.

[5] cf. 88, 89, 124. In B. of Maldon all 's' combinations alliterate only with their likes, 'sw' alliterates with 'sw' except in l. 282.

[6] Rieger und Kluge take the line as an example of rime, without alliteration.

[7] P. u. B. Beiträge Bd. I, p. 146 ff.

[8] ten Brink Anglia Bd. I, p. 513.

took place only in the case of dentals, while in that of labials, it took place only initially and internally, and that when the 'stop' sound as in 'hebban' was doubled. The gutturals do not seem to have shifted at all, and ten Brink forcibly urges, that, because 'g' never signified a 'stop', the only way to represent the double Media was by combining the signs for tenuis and voiced spirant as in 'secgan'. Thus then, the guttural sounds known in the primitive German language, were a voiced spirant 'g', a smooth guttural 'k' and an unvoiced spirant 'h'. These Germanic sounds 'k' and 'g', became palatal sounds (ċ, ġ = y = j) before all vowels which were 'front' before mutation set in, but remained, before vowels, which were 'back' at the same period[1].

That the 'c' in the combination 'sc' was a palatal sound is evidenced by the almost regular insertion, in the later texts[2], of 'e' before the 'back' vowels 'a' 'o' 'u', and further by the forms found in Middle and Modern English.[3] Sweet ascribes this to the influence of the forward sound 's'.

Judith tends to show the truth of this: in ll. 78[4], 193, 230, 305, the sound of 'sc' is clearly palatal, as it is followed in every case by a front vowel: in l. 79 'scûrum' and 'sceâde' are the alliterating words. In Andreas (512) we find the word written 'sceôr': this together with the forms 'schour, shour'[5], in Mid. E. and 'shower' in Mod. E. points, to a palatal sound, at all events towards the end of the O. E. period. In the Battle of Maldon[6] also, all 'sc' sounds are palatal. On the other hand 'c', when used as rime-letter in Judith[7], is almost invariably guttural, and = c² = k. The 'y' in 'cyning'

[1] cf. Sweet, Hist. of Eng. Sounds pp. 143, 147: ten Brink, Anglia Bd. I, p. 512.

[2] In the Epinal glossary, Vespasian Psaltor, and early W. S. texts the 'e' is not found: — cf. Sweet, Hist. of. Eng. Sounds p. 144.

[3] With the one exception of Mod. E. scathe (O. E. sceaðan) all words, that appear in Grein with initial 'sc', and are preserved in Mod. E., have the initial sound 'sh'.

[4] The 'y' in 'Scyppend' is a late form of 'ie', i-umlaut of 'ea' (sceapan).

[5] cf. Chaucer, Cant. Tales (passim).

[6] cf. ll. 40, 56, 98, 136.

[7] cf. ll. 134, 155, 200, 235, 243, 311, 312, 324, 333.

is i-umlaut of 'u', cf. O.-Sax. kuning: so also 'y' in 'cyđed' (155) is from original 'u'. This stable 'y' is a back vowel. In l. 270 the pronunciation of 'cirman' is somewhat uncertain, but the metathesised form 'crimm', which is found in the Anglo-Saxon Glosses to Aldhelm's „De Virginitate"[1], seems to point to a guttural sound. Further, O. H. G. 'karmian' points to an original back sound in Germanic. The Mid. E. forms 'bichermet' (Owl and Nightingale 279) and 'chirme' (305), on the other hand, stand in evidence for the 'tsh' or palatal sound. That many words found in early texts written with palatalising 'e' or 'i' after 'c' were later written, and spoken without it, the later MSS. and Mid. E. forms prove with certainty. That there was a tendency to return to back 'c' is shown in such words as 'cāld', 'sēcan', 'þencan' etc.[2], and in the later poems the alliteration of palatal with guttural 'c' occurs very rarely. Thus, in the Battle of Maldon, the word 'ceorl' (256) has no part in the alliteration; in l. 76 'cêolan' seems to have a palatal sound, and the only other doubtful word is 'cellod'[3] (283), which probably contains the same stem as the Mod. E. 'keeled'. In the Chronicle poems, with the exception of 'cild' (Eadgar 31), 'c' when alliterating is guttural[4].

That the author of Judith was not careful to distinguish between 'back' and 'front g' (g, ġ), is at once clear from the fact that the 'I' sound in Iûdith[5] (prob. = ġ) alliterates now with the one, now with the other, and once (l. 132) with both.

Excluding the nine lines, in which the word 'Iûdith' occurs, we find fourteen[6] consistently rimed with 'back g', and in the remaining six[7] there is confusion of one sound with the other.

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[1] cf. Haupt, Zeitschrift, Bd. XI, p. 513.

[2] cf. Sweet, Hist. of Eng. Sounds p. 143.

[3] cf. 'cellod bord' with 'escu votis' (Huon de Bordeaux l. 962). The parallelism was pointed out to me by Prof. W. Paton Ker.

[4] 'cêas' (Edg. 22) is of course unaccented.

[5] with g: — 123, 13, 40, 256, 334; with ġ: — 342, 144, 168. Cf. the allit. of Jûdêa and Jûdêas in Elene.

[6] 32, 224, 306, 329: 62, 83, 112, 140, 148, 171, 186, 219, 271, 308.

[7] 2, 9, 22, 149, 238, 279.

It will be noticed that 'ġ' is in no case rime-letter.

Much stricter in this respect is the poet of the Battle of Maldon, for, two lines being excepted, g alliterates regularly with g, and ġ with ġ. In ll. 84 and 274 'ġ' is rime-letter: in 18 lines[1] 'g' is rime letter. The exceptional lines are

100. „þær on*g*ên *g*ramum *g*earowe stôdon".

265. „Him sê *g*ŷsel on*g*an *g*eornlîce fylstan".

In the Chronicle poems we find a like exactness but even there not without exceptions. In the Battle of Brunnanburh there are two lines like those in the Battle of Maldon having three rime-letters, two of which are like 'g's' and the other unlike.

18. *g*ârum â*g*eted, *g*uma norđerna

44. *g*eonge ät *g*ûđe; *g*ylpan ne þorfte.

It will be noticed. that in each case, the first rime-letters in the first and second half-lines, alliterate exactly. It is of course possible to regard the others as not alliterating, though accentuated. That the sounds must have been clearly distinguished towards the end of the Old English period is shown by their exact distinction in Middle English.

The sound 'ġ' becomes *z* (j sound) in Mid. E. and alliterates only with itself or the spiritus lenis.

Numerically, the lines with rime-letter 'g' only are more numerous in Judith than in Elene, Christ and Satan, or Salomo and Saturn: in all these poems the larger proportion of the lines shows mixture of 'g' and 'ġ'. As our poet confuses the two sounds in every case in which the 'ġ' sound is used, it is difficult to say, with certainty, whether the correctness in the other lines is not accidental. On the other hand the difficulty of alliterating only 'ġ's' with 'ġ's' is felt by the author of the Battle of Maldon, who in the vast majority of cases alliterates correctly. The comparative rarity of words with initial 'ġ' makes the difficulty, and a glance at Piers Plowman tells us that the words with the corresponding Mid. E. sound rarely alliterated. The formally correct Rime Song alliterates

[1] 13, 32, 35, 46, 61, 67, 87, 94, 109, 138, 170, 176, 187, 237, 262, 285, 287, 315.

'g' with 'g' in 4 lines[1], 'ġ' with 'ġ' in two[2], and in l. 36 the two together.

In the alliteration of 'h'[3], which had in O. E. become a mere breath, our poet shows a like tendency to correctness: in the majority of cases 'h + vowel' alliterates with 'h + vowel', but in l. 251 'h + vowel' with 'hl'[4], and in ll. 94, 290 'h + vowel' with 'hr'. In other cases the combinations 'hl', 'hr', 'hw' alliterate only with like combinations[5]. The weakening of 'h' was so great that in some cases it entirely disappeared, or, when written, does not seem to have been sounded: thus in l. 249 'weras' and 'hwearfum', in l. 314 rêocende', 'hrâew', 'rûm' are the alliterating words. In the Battle of Maldon 'hringas' (161) alliterates with 'rêaf' and 'ger*ê*nod', and (145) 'hringlocan' with 'heortan'. The Latin H (Greek, 'spiritus asper')[6] is usually mute in English, so in our poem, although the MS. gives the name 'Holofernus' uniformly with 'H', the alliteration requires it to be read with 'spiritus lenis'.

In quality of alliteration, as in its other uses, our poem shows differences from the prevailing usage in the older poems; these differences tend in the direction of what in the Mid. E. period became the rule, but are not so definite as those found in the later poems.

Of grammatical alliteration, there are three examples in Judith, of a very different type to that used by Cynewulf.

In Cynewulf they are almost invariably of the form 'cyninga cining' and have a rhetorical purpose, but in Judith they are probably used without conscious purpese.

191. l*eô*htne l*eô*man.

196. ge*dê*med to deâđe and gê *dôm* âgon.

In the Battle of Maldon this form is used much more frequently[7], and with no further purpose than to maintain the

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[1] ll. 3, 49, 66, 71.

[2] ll. 11, 25.

[3] cf. Sweet, Hist. of Eng. Sounds, pp. 134, 135.

[4] cf. B. of Maldon 74, 251, 318.

[5] hl[3]. 23, 205: hr[3]. 282: hw[3]. 214. cf. Cook p. lxv.

[6] cf. Elene, Hierusalem, Gerusalem or Jerusalem.

[7] cf. ll. 4, 27, 39, 49, 63, 65, 72, 75, 121, 127, 137, 151, 155, 235, 302.

alliteration. Thus in ll. 27, 49 substantives and verbs of the same stem are used, and in l. 39 two forms of the same substantive. The repetition of the same words used in rapid enumeration is totally wanting in Judith, but is found once in the Battle of Maldon (270. hwîlon hê on bord scêat, hwîlon beorn tæsde). Other examples are given by Rieger p. 17; the most numerous are found in the Metra.

Our poet then, while deviating here and there from the strict rules for alliteration, adheres on the whole to the best usage; in beauty of form, he is superior to the author of the Battle of Maldon.

With this we close our consideration of Alliteration, or Initial-rime, and proceed to examine the use of End-rime in comparison with other poems.

## B. END-RIME.

Kluge[1] has pointed out that End-rime, of various kinds, is to be found in the earliest specimens of O. E. poetry, and finding that the number of rimes is greater in the later than in the earlier poems, he makes a large or small number of rimes a criterion for determining the time relations of one poem to another. In Beowulf the number of Suffix-rimes is very considerable: there are also at least 16 examples of pure stem-syllable rime, while the lines in which a stem-syllable rimes with an inflectional or suffixal syllable, having a secondary stress, are also numerous. In Andreas the number of rimes, and notably of stem-syllable rimes, is still greater, and a similar increase shows itself in the Battle of Maldon and Judith, till in Layamon's Brut about a third part of the whole number of lines are connected by rime. Kluge is thus led to the following order: Beow.-Andr.-Byrhtn.-Jud.-Lay. In deciding this order, the difference between Suffix and Stem-syllable rime has been to a certain extent considered, but we must further ask whether the rime serves any definite purpose, or

[1] Zur Geschichte des Reimes, P. und B. Beiträge Bd. IX, p. 422.

purposes, and this we can determine by observing whether it is consistently used to produce certain effects. This last will be a much more certain test of date than merely counting the examples.

Turning to the poem on the Death of Alfred in the Chronicle (ann. 1036), we see at once that the use of rime compensates for the loss of alliteration. Alliteration is found in none of the riming lines, but only in the non-riming lines (6, 9, 13, 15, 20). In Layamon too, rime frequently serves the same purpose, moreover, in many cases, the short sentences in which the Brut is written are connected by means of rime, and periods are closed and opened with rime.

In the Battle of Maldon three uses of rime are observable:

a) A riming couplet serves to close or to commence an episode: frequently when two following episodes are closely connected in subject the last line of the first rimes with the first of the second.

[Exx. are: $24^{b}$, $25^{b}$, $26^{b}$: $67^{b}$, $68^{b}$: $82^{b}$, $83^{b}$: $89^{b}$, $90^{b}$: $98^{b}$, $99^{b}$, $100^{b}$: $254^{b}$, $255^{b}$, $256^{b}$: $305^{b}$, $306^{b}$, $307^{b}$.]

b) The riming of the two halves of a long line serves almost invariably to mark events following one another in quick succession: occasionally, the riming of the halves of a long line closes an episode.

[Exx. are: $2^{b}$, $3^{ab}$: $4^{ab}$: $18^{ab}$: $19^{ab}$: $42^{ab}$: $47^{ab}$: $130^{b}$, $131^{b}$: $309^{ab}$.]

c) Riming of words in the same half line serves to mark the noise or rapid movement of the things spoken of. [Exx. are: $15^{a}$: $107^{a}$: $110^{b}$: $126^{b}$.]

The majority of the rimes in the Battle of Maldon are suffix-rimes; there are comparatively few stem-syllable and feminine rimes[1], thus making the consistent use of the suffix-rimes the more remarkable.

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[1] Stem-syllable: $15^{a}$ bord, swurd: $47^{ab}$ ord, swurd: $107^{a}$ earn, georn: $110^{b}$ bord, ord (cf. Elene 1187): $126^{b}$ wæl, feol: [$9^{ab}$ mihte, cniht: $132^{b}$ eorle ceorle are examples of riming of stems, but not of suffixes]. Feminine-rime: -ode $42^{ab}$: $309^{ab}$: -unde $271^{ab}$. Assonances: $18^{ab}$ rǣdde, tǣhte: $130^{b}$, $131^{b}$ ahôf, stôp: $211^{ab}$ cwäđ, spräc.

In Judith feminine rimes are more numerous, and purely suffix-rimes are less numerous than in the Battle of Maldon.

The following classification of the rimes in Judith will make our principles of rime-selection clear[1]:

## I. Masculine rimes:

a) Perfect (i. e. the vowels and consonants following are identical, and the syllables have either both a chief or both a secondary stress):

113$^{ab}$ næs, wæs — is the only stem-syllable rime. The others are all suffix rimes: Exx. are: 4$^{ab}$: 85$^{ab}$: 163$^{b}$, 165$^{b}$: 201$^{ab}$: 238$^{ab}$: 285$^{a}$, 286$^{a}$: 299$^{b}$, 300$^{a}$ etc.

b) Imperfect: (1). Consonances: 21$^{a}$ earn-georn[2], 318$^{a}$ bord-swyrd[3].

(11). Difference of stress and of ending: 97$^{b}$, 98$^{a}$. môde, genîwôd: 294. læg, gesæ̂ged: 300$^{ab}$. gedyrsod, god.

## II. Feminine rimes:

a) Perfect: 2$^{ab}$ grunde, funde: 23$^{b}$ hlynede, dynede: 29$^{ab}$ sîne, wîne: 36$^{ab}$ bedræste, gehlæste: 63$^{ab}$ nêosan, forlêosan: 115$^{ab}$ gewunden, gebunden: 123$^{ab}$ gûðe, ûðe: 305$^{ab}$ scâron, wâron: 349$^{b}$, 350$^{a}$ strêamas, drêamas.

b) Imperfect: 20$^{ab}$ rondwîgende, wende: 60$^{ab}$ hyrde, gestŷrde: 231$^{ab}$ gecoste, eornoste: 271$^{ab}$ þoliende, ende.

These rimes in Judith are not used with the consistency shown in the Battle of Maldon. In fact it was impossible to combine the characteristic O. E. use of apposition, in which nouns and verbs of like cases and tenses follow one another, with a formal use, at all events, of suffix-rime. Here and there the use of rime gives force to the meaning: thus in l. 23 it indicates the laughter and revelry of Holofernes[4]. Similarly

[1] cf. Kluge, P. u. B. Beiträge Bd. IX, 444 p. and Cook p. LXIX.

[2] cf. Battle of Maldon, 107$^{a}$.

[3] cf. Battle of Maldon 15$^{a}$.

[4] cf. Elene (description of noise before battle): ll. 50, 51. þonne rand dynede, campwudu clynede.

intensification is expressed by the heaping of words in the same cases and tenses; ll. 163ᵇ, 164: „wornum and hêapum, đrêatum and đrymmum þrungon and urnon; l. 115 „wyrmum bewunden, wîtum gebunden". Quickly following actions are marked by a similar device: l. 304 „linde hêowon, scildburh scêron", l. 326ᵇ „wâgon and lædon". At the close of a period, or, as the connecting link between two closely related clauses, rime is much less seldom used than in the Battle of Maldon it is impossible to regard the use of it in the majority of cases as purposed or conscious. On the other hand, the riming of 'strêamas' and 'drêamas' (ll. 349ᵇ, 350ᵃ) is noticeable for its effectiveness (cf. p. 39): by this means a pause is made, and then follow the four words „þurh his sylfes miltse" containing the teaching of the whole poem. A somewhat similar use of rime is to be found in l. 36: „bedreste — gehlæste"; on this follows a hemistich closing the sentence and at the same time repeating the thought of the immediately preceding lines with the words 'hringum gehrodene'.

The two examples of sectional rime common to Judith and the Battle of Maldon afford a further contrast in usage. „Bord and brâd swurd" (B. of M. 15ᵃ) — these words close the account of Eadric's actions, while the line and a half following tell us why he so acted. The same words (Jud. 318ᵃ) occur in the middle of a sentence, and the rime has no effect.

So again, Battle of Maldon 107ᵃ: „earn æses georn" makes a pause in the account of the various noises, and the closing words „wæs on eorþan cyrm" sum up the whole. In Judith (210ᵃ) „earn ætes georn", the rime again has no particular meaning.

Thus then, although here and there our poet uses rime in full consciousness of its force, he does not observe the same consistency as the author of the Battle of Maldon.

These considerations, together with some already expressed, and others yet to follow, indicate that Judith is earlier than the Battle of Maldon.

The appended [1] table, showing the number of rimes in 350 lines of each of the poems investigated, tells us that the mere number of rimes must not be too closely relied upon in determining relative dates.

Juliana and Christ would by that test be the two earliest extant English poems. Christ, in reality, is one of the earliest poems that shows a conscious artistic use of rime, as may be seen by reference to the effective antithetical rimes in l. 591—595, which Kluge explains as „ein Experiment, wodurch er sich eine strenge Reimtechnik anzueignen hoffte".

At the same time our table shows us a marked difference betwèen Judith and the Battle of Maldon on the one hand, and the Beowulf, Cædmonian and Cynewulfian poems on the other. All this tends to show that the use of rime grew gradually. It is possible that it was helped and influenced in its progress by the Celtic popular songs, snatches of which must have become familiar to the Germanic invaders. The Celtic metres were, in their turn, largely influenced by the Latin and especially by those made use of in the Latin Christian hymns[2].

| 1 | Suffix-rimes. | Stem-syllable rimes. | Final consonant of stem-syllable + suffix rimes. | Total. |
|---|---|---|---|---|
| Beowulf (200–550) . | 62 | 1 (rimes with inflect. syll.) | 3 | 66 |
| Genesis (1–235, 852—966) . . | 70 | 4 | 1 | 75 |
| Exodus (1–350) . . | 59 | — | 2 | 61 |
| Daniel (1–280, 690—760) . . . | 74 | 7 | 3 | 84 |
| Christ and Satan (1–350). . | 54 | 8 | 3 | 65 |
| Christ (1–350) . . . | 50 | 6 | 2 | 58 |
| Elene (1—350) . . . | 67 | 8 | 3 | 78 |
| Juliana (1—350) . . | 54 | — | 2 | 56 |
| Andreas (1–350) . . | 62 | 2 | 2 | 66 |
| Judith . . . . . | 90 | 24 | — | 114 |
| B. of Maldon . . . | 104 | 12 | — | 116 |

[2] Thurneysen, Revue Celtique, Tome VI, p. 336.

To this latter influence we can ascribe such attempts at riming as are found in Christ (591—595), Elene (1237—1245). Such passages as these, and the Rime Song, the only O. E. poem in which rime is carried consistently through, stand apart from the development of sporadic rime, that reaches its height, during the O. E. period, in our poem, the Battle of Maldon and the Chronicle poem for 1036.

## C. EXPANDED LINES.

The most distinctively metrical characteristic of our poem is the abundant use of 'Expanded Lines'. Among English scholars Guest has called them „Cædmon's longer rhythms", and March „Long Narrative Verses": German scholars use the terms „Streckverse" and „Schwellverse". The nearest English equivalent of the last has been chosen, as being the most significant.

Such lines are 'expanded' by prefixing to each hemistich a chief-stressed syllable, thus raising the number of chief stresses in each hemistich to three, and one or more either secondary or un-stressed syllables. In the first hemistich, this prefixed syllable should alliterate, but not in the second hemistich, in which the syllable having the chief-letter becomes the second chief-stressed, but remains the first, and only, rime-letter of the hemistich. These rules are violated in Judith at most three times. There are in all $65^1/_2$ [1] expanded lines, consisting of 63 long lines and 5 hemistichs.

These three violations of rule are in first half-lines, and one of them is capable of another interpretation.

$2^a$ in đỳs *g*innan *g*rúnde (cf. Beow. 168). Here the rime-letters are the initial sounds of the 2nd and 3rd stressed syllables if we read the line as above. There are two reasons for reading it so: — (1). The expanded lines in Judith, as elsewhere, are generally found in groups and the meaning here requires $2^a$ to be connected with the following lines. It is,

[1] 2—12; 16—21; 30—34; 54—61; 63—68; 88—95; $96^b$—99; 132; 272, $273^a$, $274^a$; $289^b$—291; 348—349, $350^b$.

however, quite possible to begin the group with $2^b$, as later in the poem groups of these lines are opened by $96^b$, $289^b$. (2) If not an expanded line, but one with duosyllabic anacrusis, it stands quite alone in the poem, and is of a form but seldom [1] found in Beowulf.

$9^a$ *g*ìrwan ûp swǽsèndo [2].

Here we have undoubtedly an expanded line with only one rime-letter, and that the first in the line.

$90^a$ geheâwen þysne *m*òrđres brỳttan (cf. El. 163).

In this line, the one rime-letter is the initial of the second chief-stressed syllable.

The irregular form of these lines in the Cynewulf poems is remarkable [3]. None are to be found in Juliana, in Elene only fifteen, and in Christ thirty-seven, thirty six of which occur between l. 800 and the end, i. e. in the third part.

Of the 15 lines in Elene, three first hemistich have only one rime-letter; it is the initial of the second chief-stressed syllable, in ll. 163, 582 and of the first in l. 610. Frequent inaccuracies are to be noted in Christ in these lines. Thus:

First Hemistich: (a) One rime-letter: initial of the first chief-stressed syllable, 1305: initial of the second chief-stressed syllable, 1378, 1410. (b) Two rime-letters: initial of the second and third chief-stressed syllables, 922, 1050, 1360, 1496, 1666.

Second Hemistich. Chief letter, initial of the first chief-stressed syllable: 1163, 1425, 1515.

Sievers shows that the authors of Guthlac (especially in the first part) and Andreas were also not exact in the form of these lines.

What we have especially to notice here is that in the poem „The Dream of the Holy Rood", in which out of a total of 156 verses, 34 expanded lines are found, only one shows deviation from the regular form.

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[1] cf. Sievers, P. u. B. Bd. X p. 273 (Typus A).

[2] Luick groups under ⏑́ × | ⏑́ ⏑̀ × × i. e. gírwan úp swǽsendo: scarely a possible interpretation. Sievers groups it under Typus C or D. C would be ⏑́ × ⏑̀ | ⏑́ | ⏑́ ×, I therefore prefer D.

[3] cf. Sievers, P. u. B. Bd. XII p. 454 ff.

In l. 40[b] (gestâh he on gealgan hêahne) of the Rood poem, the chief letter occurs as initial of the first chief-stressed syllable. In view of the question as to the authorship of this poem, this discrepancy from the usage in poems certainly Cynewulf's is worth noticing.

Of poems containing expanded lines [1] of the type found in Judith, the Later Genesis is thus excluded, the Gnomic verses from the Exeter Codex contain the most (68 out of a total of 206 i. e. about 33 per cent). Many of these closely resemble in form and length, those which characterise the Later Genesis. In the Dream of the Rood the expanded lines are somewhat more numerous than in Judith [2], but in form and use there are distinct resemblances.

In the formal arrangement of rime-letters, as we have seen, both poems are very correct, more so than any other poem containing a large number of expanded lines.

The majority [3] of these lines, in each poem, are expansions of the simplest form of line found in O. E. poetry, what Sievers classes as Typus A; in each poem examples of expansion by prefixing a chief-stressed and three or more secondary-or unstressed syllables are found, but by no means as often as in the Gnomic verses. Examples of these in Judith are: 68[a], 96[b], 99[b], 345[b], and in „The Dream of the Holy Rood": 21[b], 33[a], 48[a], 64[a], 66[b].

The longest forms here found do not occur in Beowulf, Genesis, or Exodus, but in Daniel, where expanded-lines are more numerous. Some few examples are also found in Christ, Andreas and Guthlac. With such small evidence at hand as

[1] cf. Sievers, P. u. B. Bd. XII p. 454. Number of expanded lines. Gn. Ex. 68; Rood 34; Judith 65½; Daniel 49; Christ 37; Genesis 31½; Guthlac A. 29 (these in order of proportion); Elene 15; Ælfred's Metra 12½; Beowulf 10; Guthlac B. 10; Exodus 6; Christ and Satan 4; Wanderer and Seafarer, each 6; Hymns 4; Phönix 2. (P. u. B. Bd. XII p. 455 there is a misprint – „Daniel: 59—106" instead of Daniel 59, 106.)

[2] The Dream of the Rood: 34 out of 156, i. e. about 21½ per cent; Judith 65½ out of 350, i. e. about 18½ per cent.

[3] The foll. are the only exceptions in Judith: 274[a] (Typus C); 11[a], 17[a], 19[a], 20[a], 33[a], 65[a], 272[a], 342[a] (Typus D); 338[a], 343[b] (Typus E).

the O. E. poems give us in regard to these lines, it is difficult to speak of a tendency, but on the whole these lines seem to tend to become longer. The absence of such lines in the oldest parts of the Beowulf[1], and in a poem like the Battle of Maldon seems to point to the conclusion that they were foreign to the real English Folk-song. These songs were accompanied with music of the 'gléo-béam', and thus, if the accompaniment were to be really harmonious, an occasional lengthening of the lines was impossible. In simple recitation, which was probably more used for religious poems[2], the expanded line would be introduced, but, as we have seen above, only occasionally, and not in its longer form. In the Rood poem and Judith the longer forms are scantily represented, in the Gnomica (Exon.) they are more numerous, in the lyrical poems, the Seafarer[3] and, Wanderer, we find further examples, and, here and there, in the Metra.

In this tendency to lengthen, it is, of course, possible that the Later Genesis may have had some influence but it is scarcely demonstrable. A great many of the lines in the Later Genesis can be read with the normal number of chief stresses, but show a greater fullness in the use of unstressed syllables. The expansion of one half only of a long line occurs frequently, and, where the form requires three chief stresses, the rime-letters are, almost invariably[4], correctly arranged. It is in this last particular that the form of expanded lines in the Dream of the Holy Rood, and in Judith is different from that in other poems, but at one with that in the Later Genesis.

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[1] B. 1164—68 occurs in the portion describing the fight with Grendel's mother, and deals with the appearance of Waltheow. Ten Brink (Beowulf, p. 69) takes the majority of these lines to be later additions. He bases his argument on other than metrical grounds. 1706—1708 also form part of the Grendel's mother incident. B. 2996, 7 occur in Wiglaf's speech, in the fourth Adventure, that with the Dragon.

With the exception of l. 1168 the rime-letters in these lines are correctly arranged.

[2] cf. ten Brink, Gesch. der eng. Litt. Bd. I pp. 59, 60.

[3] cf. Seafarer: 103$^{b}$; 106—109; Wanderer 112$^{a}$; 113$^{b}$; 115$^{b}$. Metra XVII, 11; XXVI, 79.

[4] I have noted the foll. exceptions: 256$^{b}$, 322$^{a}$, 625$^{a}$.

There is no evidence that the Later Genesis was known to the author of the Rood poem or of Judith, there is in fact, as Cook points out (Introd. XX), an almost total lack of verbal correspondences between Judith and the Later Genesis. On the other hand, the number of correspondences with the earlier Genesis is considerable. This clearly points to the conclusion that our author knew the Genesis before the interpolation of ll. 235—851 took place[1], and so was not influenced by the portion that must have been written considerably later than A. D. 825, which is the 'terminus a quo' assigned by Sievers[2] to the Heliand.

Thus, the form of these verses does not give us any very definite result as to date; we can formulate it as follows: — The expanded lines in Judith are more numerous than in any of the certainly oldest poems, and many of them are of the longer type which is found, though only occasionally, in later poems.

There is yet another question that naturally arises here. What is the force of these long lines, or, is there any connection between the form and the subject-matter? The question in its second form must be answered in the affirmative, for, if we collect all the expanded lines in Judith, and read them apart from the normal verses that connect them, we find in them all the leading events of the story. Thus:

In ll. $2^a$—$7^a$ the key-note of the whole poem is struck by the depiction of the full trust in God, and the consequent 'hand-protection' (mundbyrd) afforded by him. In ll. $7^b$—$12^b$ the preparation for the feast is ordered and the heroes come. Next (16—21) comes the description of the feast and revelry, how Holofernes deluged (drencte) his nobles, and himself with wine[3]. These are the events by which

[1] Ten Brink (Gesch. der eng. Litt. Bd. I p. 108) gives the 10th century as the date of the interpolation, but the later Genesis itself seems to belong to the latter part of the 9th century.

[2] Sievers, Heliand, Einleitung XXXVIII.

[3] In this our poet differs forcibly from his source. In the apocryphal book 'Judith', chap. XII, 10 we read „in quarto die Holofernes fecit coenam servis suis". The somewhat vague „servis" is given by

Judith's success is made possible. Holofernes is thus made the cause of his own destruction, as well as of that of his followers. In ll. 30—34 the culmination of the banquet in the death-like drunkenness of the officers and the approach of night are described. The last hemistich in this group tells us of the order of Holofernes, the man infected with iniquity (nîđa geblonden), to fetch Judith. Then follows a pause in the action, till again (54—61, 63—68) the long lines occur, and tell of the fulfilment of the order to bring Judith to the tent, which was just indicated in the previous group. Here again (59—61) the presence of the controlling, guiding hand of the Lord of hosts (dûgeđa Waldend) is emphasised[1]. „The baleful one went his bed to seek; it was there he should lose his life, forthwith, within one night; he had there to await his end, his end on earth, no fair one"; — thus the poet dramatically shadows for us the approaching crisis, which, it should be noticed, stands almost exactly in the middle of our fragment, so that exposition and dénouement are of like lengths. This passage leaves Holofernes in drunken sleep, alone with Judith, and then (88—94ª) we hear the words of earnest prayer by Judith, in the heaviness of her soul (hige geômor), to the mighty Lord God (mihtig Dryhten). Help is granted her from heaven (94ª—95ᵇ, 96ᵇ, 97ª), and she, filled with new hope proceeds to her awful work (97ᵇ—99)[2]. Then (132) we learn of the departure of Judith and her maid. The

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„ealle đâ yldestan đegnas", which includes all his chief officers. What is most noticeable is that, in the Apocryphal Judith, nothing is said about the drunkenness of the Officers, as making Judith's escape possible. There, the escape of Judith and her maid are made possible by the general leave she obtains to go out to pray; our poet makes their escape a possibility by the drunkenness. Chap. XIII, 2 „erant autem omnes fatigati a vino" applies to the „servi". Chap. XIII, 12 „Et exierunt duae, secundum consuetudinem suam, quasi ad orationem" is the explanation of their escape.

[1] Immediately on this follows the defective l. 62. I am inclined to think it was originally a line of normal length, and formed a pause in the heated narrative. Of this more later, cf. p. 46.

[2] Especially noticeable is the use of lines of normal length to give the details of the murder.

next event of chief importance is the scene of confusion on the morning following the night of revel (272—274ª). The officers of the Assyrians gnash their teeth in wrath at the sudden surprise, and wish to rouse their ruler. „Here lies our chief, hewn with the sword, headless" (289ᵇ—290), are the final words of the one who dared to enter his lord's tent, and on them follows (290ᵇ—291) the account of the confusion and flight. After this, comes the bringing home of spoil by the Hebrews, and the giving of earthly reward to Judith (338ª—342ª). For all this she praises the glorious Lord of Hosts, who bestowed honour on her because of her true faith (342ᵇ—347ª). Finally the poets adds four lines in praise of the Creator of all. The rhyme pause in ll. 349ᵇ, 350ª, which has been already noted (p. 31), is strengthened by the sudden change to the normal line. This sudden change emphasises and adds force to the concluding words — „through his own mercy" (þurh his sylfes miltse).

In these expanded lines then, lies the whole story, dramatically told, and doubtless intended to be delivered in recitative. The rest is Epic in its description of details, and has much the same functions as the chorus in a Greek tragedy.

In this Epic portion, (25—53) the fetching of Judith to the tent, and the tent itself, with the bed and its hangings, are described in full, so too (69—87) the approach of Holofernes and the seizing of the sword by Judith. The details of the murder, the return home, the wonderful description of the reception by the citizens of Bethulia, and the preparations for the fight, the fight itself, and its details are all related in verse that could be sung with musical accompaniment.

In no other poem are expanded lines used with such artistic effect and dramatic purpose. It is remarkable that with the exception of seven, all these lines[1] are in Oratio Obliqua; in most of the other poems the majority of the lines occurs in Oratio Recta. Two of the three passages in Beowulf are portions of speeches, so also the greater number of the

[1] Ll. 88–94ª; 289ᵇ—291. The other passages in Oratio Recta are 83–88; 152ᵇ—158ᵇ; 177ª—198ᵇ; 285–289ª.

lines in the Genesis[1], Christ and the Dream of the Holy Rood. Of this last, the greater part consists of what the poet heard the Holy Rood say to him in his dream, and here too expanded lines are used, to relate the main incidents of the story[2]. Thus both in form and use we must acknowledge, in respect of expanded lines, a strong resemblance between Judith and the Dream of the Holy Rood. In Daniel too the use is similar. The expanded lines occur, for the most part, in the story of the casting of the youths into the fiery furnace, i. e. between l. 200 and l. 458. If with Balg[3] we attribute ll. 280—410, and 422—27, which contain no expanded lines, to a later version and read the story without them, the whole becomes more powerful, and the effect of the longer verses approaches that in Judith. As far as vocabulary[4], or phraseology[5], is concerned, there is little in our poem to remind us of Daniel or of the Rood poem. Common characteristics in the use of expanded lines become, therefore, the more remarkable.

There is yet another characteristic common to our poem and the Dream of the Holy Rood, which is especially noticeable in expanded lines. The authors of both poems frequently close their sentences at the line-pause and begin new ones in the second hemistich with a finite verb. Examples of

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[1] cf. Gen. 913, 1015—19, 1522—23, 2167—69, 2327, 2409, 2854—2858. Christ: 621, 1360, 1382—86, 1410, 1423—28, 1461[b], 1496, 1514.

[2] cf. 30—34; 39—43; 46—49; 59—65.

[3] cf. Balg, Der Dichter Caedmon und seine Werke. Diss. Bonn 1882.

[4] In common with Daniel, our poem (303) has the word 'herepad', not found elsewhere, and also (56) the word 'hearra' (herra). This last is a characteristic word of the Later Genesis, where it has its origin in the O. Sax. herro (cf. Heliand).

[5] *Dream of the Holy Rood*, l. 20[b] „Eall ic wæs mid sorgum gedrêfed" and l. 59[a] „Sâre ic wæs mid sorgum gedrêfed":
cf. *Judith*, l. 88[a] „swŷðe mit sorgum gedrêfed".
*Dream of the Holy Rood*, ll. 79, 80[a] „þæt ic bealuwara weorc gebiden hæbbe, sârra sorga:
cf. *Judith*, ll. 181, 182[a] „þe ûs mǫnna mâst morðra gefremede sârra sorga".

this in the Dream of the Holy Rood are ll. 30, 33, 60, 61, 67; in Judith ll. 7, 34, 61, 67, 90, 253, 273.

In the expanded lines the line-pause must, of course, always be a syntactical one, as the chief-letter is the initial of the second chief stressed syllable. On the other hand the close of the line can be, and in Judith, with the two exceptions (2, 90) mentioned above, always is indicated by the appearance of a fresh rime-letter. Thus, while all the heavier syntactical pauses are found at the line-pause, our poet in tasteful variety uses 'enjambement', or a minor syntactical pause, at the close of the line. This last is occasioned by the introduction of an appositional phrase forming a hemistich (cf. ll. 16, 17; 19, 20; 57, 58; 60, 61).

The intensity of 'enjambement' does not vary so much as in modern English poetry, but is used with considerable skill by our poet. Twice he separates, by line-ending, attributes from their substantives, but both attributes and substantives alliterate. Thus ll. 55, 56 „ēȣdon đâ *st*ercedferđe || *h*æleđ“; and ll. 91, 92 „nâhte ic *þ*înre[1] nǣfre || *m*iltse þon *m*âran þearfe“ | . The portions of sentences divided by the end of the line almost invariably fill hemistichs; only once (59)[2] is a minor syntactical pause noticeable within the first hemistich, and this is caused by the separation of an Infinitive from its finite verb, while the remainder of the hemistich is filled by an appositional phrase. Here too a special rhetorical effect is purposed and gained, the wish of the poet being to emphasise the controlling hand of the 'Judge of Glory'.

By these means the expanded lines, while gaining an effect different to the others, never burden or weary the ear. The author of the Dream of the Holy Rood occasionally uses 'enjambement' in this way, but burdens his lines by a too frequent use of syntactical pauses. The author of Daniel who

[1] The alliteration of 'þinre' has been already noted (p. 21); it is peculiarly effective in this stirring prayer to God, and reminds us of the modern stressing of 'Thy', in „Thy will be done“ and of 'my' in „oh my luve is like a red rose. A comparison of ll. 91, 92 with ll. 3, 4 shows how 'þinre' corresponds exactly, in the poet's thought to „þæs hêhstan Dêman“.

[2] „Ne wolde þæt wuldres Dêma, geđafian þrymmes Hyrde“.

rarely uses 'enjambement', and then with but little skill, does the same.

The result, that we thus obtain is, that of all poems in which the particular form of line, which we have been considering, occurs, it is used with the most artistic effect and purpose in Judith. In this our poem shows strong resemblances with that of the Dream of the Holy Rood.

From the considerations above, and from others which show our poem to belong to post Cynewulfian time, we may, with reasonable certainty, conclude that the Dream of the Holy Rood was known to our poet, and to a certain extent served as his model for the use of expanded lines.

## D. METRICAL MISCELLANEA.

In the previous section we have treated with considerable fulness the form and use of the 'expanded lines'; there yet remain several points of importance, bearing especially on the lines of normal length, which were not elsewhere in place, and which for proportion's sake are best grouped together.

In connection with what we have said above on line-pause, and line-close in expanded lines, let us glance at our poet's usage in lines of the ordinary forms. Here, as the chief letter is the first chief-stressed in the second hemistich, he makes frequent use of alliteration alone to indicate line pause (cf. 24, 25, 26, 29, 35 etc.); in other cases (39, 69, 86, 101) the pause is marked both by syntactical form and by the rime-letter. Syntactical pauses are frequently only such as are caused by the introduction of an appositional phrase (cf. 101, 177, 279, 295, 321), but the heavier sentence-pauses also occur (cf. 195, 200, 225, 229). Where, by line-pause (159, 171), or by line-ending (173, 174; 278, 279; 293, 294), a substantive and its attribute are separated, both alliterate. The same pleasing variety, noticed in the expanded lines, is noticeable again in the ordinary ones. The heavier syntactical pauses occur both at the line-pause, and at the line ending. In the latter case, the poet almost invariably uses

'enjambement', thus never tiring the ear. He moreover counteracts the tendency to monotony to which his evident predilection[1] for writing groups of lines, of exactly the same type, might have led him. This kind of variety is much more effective than a continual variation in the type of line.

There are very few cases in which there can be any doubt as to the placing of the line-pause, or the line-ending, but these few must be noticed here.

Ettmüller, Sweet, Kluge, Cook print l. 49 thus: „mihte wlîtan þurh, wigena baldor" with the comma after 'þurh', thus pointing to the conclusion that the line-pause also falls after 'þurh'.

Luick[2] places the pause after 'wlîtan', thus making both hemistichs of an unusual form and disregarding the custom of the poet. 'Þurh' is here adverbial, and modifies the verb 'wlîtan' so that the syntactical pause falls after 'þurh'. Luick scans the second hemistich („þurh wigena baldor") × | ⏑ × × | ⏓ × i. e. a half-line of Typus A, with monosyllabic anacrusis, a form seldom certainly found in Beowulf[3], and only twice (176ᵇ, 258ᵃ) in Judith, in neither of which cases is the first stressed syllable resolved. Again Luick scans the first hemistich („mihte wlîtan") thus: ⏓ × | ⏓ × i. e. it belongs to Typus A, with alliteration only in the second stressed syllable. Of this there are at most six examples in Beowulf[4], and no certain example in Judith. Luick gives l. 158ᵃ as the only other example; this should surely be read 'þâra lǽðða þe' | .

If we pause after 'þurh', the whole line may be scanned thus, according to Sievers' principles: × × ⏓ × ⏓ | ⏑ × × ⏓ ×. The first hemistich, then, belongs to Typus B of which there are

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[1] It is sufficient to note this here. Luick (P. u. B. Beiträge Bd. XI, p. 490) has collected the lines of similar types, and Cook (LXXI) emphasises the point, by remarking the occurrence of groups of lines containing the same rime-letter, and also of groups having only one alliterative syllable in the first hemistich.

[2] P. u. B. Beiträge Bd. XI, pp. 472, 480.

[3] P. und B. Beiträge Bd. X, p. 234.

[4] Ib. p. 284.

eleven[1] other examples, in Judith, exactly similar in form, and the second hemistich to Typus A; of which our poem has six examples[2].

The earlier editors differ from the later in the division of lines 99ᵇ, 100ᵃ: „teâh hyne folmum wiđ hyre weard || bysmerlîce“ is the division of Sweet, Kluge, and Cook, the hemistich 99ᵇ being an expanded one: Thorpe and Ettmüller end line 99 after 'folmum', thus disregarding the law for 'chief-letter', and add the three following words to line 100. Both Sievers and Luick scan the line as the later editors print. Sievers, in agreement with Grein, inserts before 'folmum' the word 'mid' which is not found in the MS. It is however quite in accordance with the usage of our poet, as we shall later see, to use the simple Instrumental without 'mid'. We must therefore read the line as printed by Sweet, Kluge and Cook.

About the division of ll. 87ᵇ, 88ᵃ; 184ᵇ, 185ᵃ; 317ᵇ, 318ᵃ, there can be no doubt on purely metrical grounds, and all the later editors are agreed[3]. From the scansion given below, it is clear that, in the first and third cases the lines would be too long, and, in the second, we should have a hemistich with only one chief-stressed syllable, if we read the lines as Thorpe and Ettmüller print them.

Luick has shown by his metrical analysis of Judith, on exactly the same lines as that of Beowulf by Sievers, that for the most part the two are in agreement. The chief difference lies, of course, in the use of expanded lines, but next to that the most general metrical characteristic of our poem as contrasted with Beowulf, is the absence of the more complicated metrical forms. In my interpretation of the

[1] 83, 110, 121, 151, 161, 171, 181, 204, 240, 260, 283. Cf. Luick.

[2] 62, 129, 148, 204, 299, 303. Cf. Luick.

[3] 87ᵇ and *h*ĭ̋ge geô̋mor, || swŷ́đe mid sŏ̋rgum gedrếfed.
Thorpe and Ettmüller place line-end after swyđe.

184ᵇ þæt hê mid *l*ǽ̋đđum ū̋s || ę̋glan mô̋ste.
Thorpe divides after læđđum.

317ᵇ *h*ÿ̋rsta sc̋ŷne || bŏ̋rd and brâ̋d swỳrd.
Thorpe and Ettmüller divide after bord.

expanded lines I have followed Sievers rather than Luick. According to the latter, the expansion in the second hemistich consists merely in the addition of unstressed syllables, while in the first hemistich an extra stressed syllable is added. As I differ from Luick in this respect, and also with regard to the place of the line-pause in l. 49, I find only two second hemistichs (176, 258) of typus A with anacrusis, and in both cases it is monosyllabic.

More noticeable than this variation, if variation it may be called, for the proportion of these lines in Beowulf and Judith is thus about the same, are the numerous cases in which our poet places a chief stress on what is usually a secondarily stressed syllable. Examples in the second hemistich are:

| | | | |
|---|---|---|---|
| 73 | þâ wæs *N*ergendes. | 108 | slôh đâ *eo*rnoste. |
| 178 | on đæs *l*âđestan. | 231 | slôgon *eo*rnoste. |
| 250 | hogedon ânînga. | 283 | to đâm wiggendum. |
| 315 | on đâm lâđestan. | | |

And further in two lines containing proper names:

| | | | |
|---|---|---|---|
| 40 | þær hê *I*ûdith[1]. | 218 | syđđan Ebrêas. |

Again, in the first hemistich: 334 þurh Iûdithe (cf. 40).
Further.

| | | | |
|---|---|---|---|
| 127 | on đâm fæ̂telse. | 172 | hyre þînenne. |
| 143 | in đam fæstenne. | 251 | hyra hlâforde. |
| 270 | ongunnon cohhettan. | | |

Thus in our poem this usage is more frequent in the second hemistich than in the first. Whereas in the whole Beowulf

[1] The nom. case of Iudith is invariably accented thus: Iudith, cf. ll. 13, 123, 132, 144 (read Iûdith), 168, 256, 342.

About other proper names the metre and alliteration tells us: (1) that 'H' in 'Hólofernus' is silent, and that it was so accented — cf. ll. 21, 46, 180 etc. (2) Bêthûliam (l. 138, 327), always forming an hemistich, is probably to be thus accented 'Béthúlia', cf. Béthánia Chr. 456 (Rieger p. 55). (3) Assíria cf. Gen. 232. (4) Ebreisce (241, 306) or rather Ebrêsce as in El. 559 (weras Ebrêsce) must be accented Ebrèsce: thus l. 241 and 306 will be of Sievers Typus E (weras Ebrèsce: guman Ebrèsce).

there are only seven such second hemistichs, our poem in 350 lines has nine. In the Cynewulfian poems, I have noticed numerous examples both in the first and second hemistichs, but in the Battle of Maldon only one (71 äschere), and none at all in the Chronicle poems.

From the rarity in Beowulf of hemistichs of the form ´ ´ ⏑ | ´ ⏑ ⏑ ´ x, and the frequent occurrence of case-forms of the proper name 'Hygelac' in such lines, Sievers thinks to find an indication pointing to a Northumbrian original for the Beowulf epos. The fact that there are only three such hemistichs (180ᵇ, 303ᵇ, 316ᵃ) in our poem, confirms ten Brink's conclusion[1] that their rarity is due to the natural prosody of the language, so that we can make no use of this test of Sievers.

Before closing the metrical part of this treatise, the lines which are metrically deficient must be considered:

62ᵃ gâlferhđ[2] gumena đrêate.

The probability of this being properly a line of normal length has been already noted on p. 38; the form in which it is preserved in the MS., as well as the stylistic effect, make this probable. By the introduction of an ordinary line a pause is made in the sequence of expanded lines and thus the effect of the immediately following group is heightened. A similar pause is to be observed in l. 96ᵃ. From observing the tendency to group lines with a like number of alliterative letters, Cook urges that here „at least one word, and that alliterative", followed „gâlferhđ". As the lines immediately preceding and following are expanded, and therefore necessarily have two rime-letters in the first hemistich, this, in the light of line 96ᵃ, is hardly necessary. An indication of the kind of word that has been lost is found, by observing other similar pas-

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[1] cf. Beowulf, p. 215.

[2] Luick and Körner both adopt Grein's reading „gâlferhđ cyning", which is not very suitable.

James Mercer Garnett (Elene, Judith etc. Boston, 1869), in a foot-note to his translation, suggests „gûđfreca".

sages in our poem. From two similar passages we can fairly conclude that an adjective has been lost, and, at the same time, it is certain that two adjectives connected by 'and' almost invariably alliterate[1]. If we place the three passages together, the similarity is striking:

61ᵇ Gewât đâ se dêofulcunda,
gâlferhđ gumena đrêate[2].
25 hû se stîđmôda styrmde and gylede,
môdig and medugâl
256 and se gâlmoda,
ęgesfull and âfor.

Arguing from these, an adjective, with an initial 'g' sound and with a signification like to that of 'gâlferhđ', must be here supplied. The metre allows a word of one or two syllables. I therefore suggest that the line should be read as follows:

62 gâlferhđ and grædig gumena đrêate.

'Grædig' = lat. cupidus i. e. wantonly greedy. From the manner of our poet, I believe that this, or an emendation of like nature, is to be made.

In l. 249ᵃ „weras [wêrig-] fehrđe", the prefixing of „wêrig" by Grein, followed by Körner, is required by the metre and alliteration; at the same time it is suitable to the passage, and sanctioned by l. 291ᵇ „gewitan him wêrigferhđe".

Lines 287 and 288 present greater difficulties. Grein, Cook and Körner print as follows:

287 [nû] mid nîđum nêah geđrungen,
þe wê [lîfe] sculon losian sǫmod,
æt sæcce forweorđan:

Here the main emendation is before 'sculon' as indicated by the MS., and 'life' seems to me the best hitherto suggested; but if we observe our poet's use of 'nû' in ll. 92, 186 it is hardly possible to think he wrote 'nû' in l. 287, thus making it a chief-stressed and alliterative word.

L. 906 in Guthlac [þurh nŷdgedâl nêah geþrungen] suggests the following reading:

[1] cf. 107 „druncen and dolhwund".

[2] Kluge (Lesebuch) prints thus „gâlferhđ gumena đrêate — —" indicating that the defect is in the second hemistich.

286b þæt þâre tîde ys
mid nîdgedâl nêah geðrungen,
þe wê lîfe sculon losian sǫmod,
æt sæcce forweorðan:[1]

Here, as in Guthlac, 'nîdgedâl' would mean the departure of necessity, the death without escape.

Kluge's method of emendation is noteworthy for its simplicity, but, from Cook's MS. Collation, the defect seems to be between 'þe' and 'sculon', which Kluge, as other editors, fills with 'wê' and places 'nû' so as to bear the chief-letter. Kluge prints ll. 287 and 288 (ending at 'losian') as one expanded line, and with 'sǫmod' makes 289a into an expanded hemistich. On this score it is difficult to judge, but my feeling is (p. 39) that „Hêr lîð sweorde gehêawen" ought to be the first words of the new series of expanded lines.

In l. 346a 'â' has undoubtedly fallen out, cf. l. 7a. The results of each point raised in this section have been indicated in its progress, and the product of the whole part will be best given with the final conclusions.

In the first section of the next part (Language), dealing with Phonetics, there will be occasion, when considering syncopated, and unsyncopated forms, to refer to metrical principles; it seemed however consequent to group all points connected with phonetics together, and the more so, as the majority help us in the question relating to the Home of the Poet.

[1] It has approached near to the time, with death as a necessity, in which we shall lose life together, perish in the strife.

# II. LANGUAGE.

## A. PHONETICS.

The MS. of our poem (Cotton. Vitellius A. XV) is that in which the Beowulf is preserved. The Judith follows immediately on the conclusion of the Beowulf, being written by the same hand that wrote the latter part (l. 1939$^{b}$-end) of that poem. The orthography in the first and second parts of the MS. of the Beowulf is different in several respects, the most notable of which is the use of 'îo' in the second part, where 'éo' is found in the first.

Now 'îo' in place of 'éo' is found in no case in Judith, so it is clear, as ten Brink (Beowulf, p. 238) points out, that the orthography is not due to a peculiarity of the scribe, but to his copy. The second scribe of the Beowulf was, then, truer to his original than the first, and thus we may infer that he transcribed the Judith with a like fidelity. Our MS. is therefore a copy from a West Saxon original.

This however does not lead us far; we have yet to see whether there are forms in the MS. indicating that our poem was at some time transcribed into West Saxon, from an original in another dialect. Such forms there are; they are few in number, but all point to an Anglian original. They may be divided into two main groups:

### 1. DIALECTICAL VOWEL SOUNDS.

Of this group, the most important and significant form is the Anglian 'þêgon' (l. 19), of which the West Saxon form would be 'þǽgon'.

The mixture[1] of forms with and without 'breaking'

[1] Thus we find: — aldre (120, 348), but ealdor (185), ealdre (76): waldend (5, 61), but gewealdan (103). Other examples of non-breaking are: — alwalda (84), baldor (9, 32, 49, 339), and wald (206).

before 'l-combinations' is remarkable. Absence of 'breaking' before 'l- combinations' is Anglian for all periods, and becomes a distinctive Anglian characteristic towards the end of the O. E. period.

There is careful distinction, throughout the poem, between 'ea' and 'eo'; e. g. 'bearn' and 'beorn' are in no case confused. If the original had been Northumbrian, confusion might easily have taken place.

The forms 'hêhsta', l. 4 (but cf. hŷhsta, l. 309) and 'nêhsta', l. 73, although closely resembling the Anglian 'hêst' and 'nêst', are common in Late West Saxon, and cannot therefore be used as evidence of a Northern original[1].

## 2. SYNCOPATED AND UNSYNCOPATED FORMS.

Sievers (P. u. B. Beiträge, Bd. X, p. 459) has shown that, in all passages where a decision is possible, the metre in Beowulf requires the syncopation of all middle un-protected vowels after a long stem-syllable, and has pointed out that non-syncopation is a sign of lateness.

If this test be applied to our poem, we find again that mixture of forms and tendencies that has characterised our results hitherto. The majority of the unsyncopated forms[2] must be syncopated for the sake of the metre, but in two cases (229ª, 245ª) the full forms must be retained. In these two lines, the unsyncopated forms are different cases of the same compound, viz. 'medowêrige', 'medowêrigum' which in each case form a hemistich[3]. Similarly in the Battle of Maldon[4] we find a mixture of syncopated and unsyncopated forms.

Of words with short stem-syllables, the MS. gives syncopated forms of 'ofstum' (10, 35, 70) where we should more correctly read 'ofestum'. Luick (P. u. B. Bd. XI, p. 491) reads 'gyfde' (157ᵇ), because it is unusual to have a hemistich

[1] cf. Cook p. XV.

[2] l. 35ª êadgan; l. 52ᵇ môdga; ll. 98ᵇ, 110ª hâêdnan; ll. 160, 203 hâlge, hâlgan; l. 195ᵇ ê̂wre; l. 345ª wuldre.

[3] cf. Exodus p. 50ª.

[4] cf. ll. 57ª, 109ª.

of 'Typus C' with a resolved accented syllable in the second place only. This is of course insufficient ground for altering the MS. reading. Why does he not syncopate in line 138$^{b}$ also?

As a further result of his thorough metrical and dialectical studies, Sievers has formulated the following rule regarding syncopated and unsyncopated forms of long — stemmed verbs belonging to the strong and first weak conjugation (Ind. Mood. 2$^{nd}$ and 3$^{rd}$ pers. sing.), and of past participles of weak verbs of the first class, having stems ending in dentals: — »alle gedichte, welche sich ausschliesslich der längeren formen bedienen, sind anglischen ursprungs, und umgekehrt weist das vorkommen einsilbiger formen mit sicherheit auf entstehung im süden (sächsisch oder kentisch) hin.«

There are but few verbs in the third person singular in Judith, but 'sêceđ' (96) is an example of an unsyncopated form.

Again, Sievers shows (p. 471) that the forms 'hæfst' and 'hæfđ' only occur with other southern ones, while 'hafađ' is the form used exclusively in the Anglian dialects.

'Hafađ' occurs in Judith l. 197.

Anglian again are the past participles in ll. 87$^{a}$ (onhêted), 116$^{a}$ (gehæfted), 155$^{b}$ (gecŷđed), 167$^{b}$ (ârêted). The last line is the only one in which a long form is actually required by the Metre, but the three others would become lines of rarer types if they were syncopated. There are no participles of certainly southern form.

We have then in our MS., though for the most part West Saxon, several forms that are distinctly characteristic of the Anglian dialects, and which therefore point to an Anglian home for the author of Judith.

### 3. USE OF 'a' AND 'o' BEFORE NASALS.

Möller[1], in his review of ten Brink's Beowulf studies, has laid considerable stress on the various uses of 'a' and 'o' before nasals, and has drawn wide-reaching conclusions from them.

[1] Englische Studien. Bd. XIII, p. 247.

It would take us too far beyond our subject to enquire what his results are and how far they are justified; the point demands our attention mainly because the writer of the latter part of the Beowulf in the Cotton MS. also wrote the Judith, and further because a simple statement of the use of 'a' and 'ǫ' before nasals in Judith may help in deciding whether such use is arbitrary or not.

As Möller excludes 'þone, þonne', the adjective 'frǫm' (occurs in comps. 41, 220, 302), and the preposition and prefix 'on', we shall do the same. The following arrangement on spaced lines, shows how 'a' and 'ǫ' are grouped. The totals are 'a', 29, and 'ǫ', 32.

'a': . 16, 26, 38, 54, 77, 80, 81, 98(2).
'ǫ': 11, 13, 20, 34, 48, 52, 59, 77,

'a': 101, 110, 132, 158, 172,
'ǫ': 105, 118, 130, 131, 145, 153, 163, 181.

'a': 188, 198, 200, 205, 206, 211, 219, 224, 225, 226, 235,
'ǫ': 185, 192, 193,

'a': 238, 281, 326, 347.
'ǫ': 255, 265, 269, 282, 288, 292, 295, 304, 315, 330, 331, 333, 342,

From this we see that for the first 193 lines, 'a' and 'o' are used in closely following lines, and almost alternately.

With l. 198 begins a group of lines in which 'a' is used exclusively; from l. 255 — l. 269 'ǫ' is used, in l. 281 is a single case of 'a', while from l. 282 — l. 315 'ǫ' is again used exclusively.

If Judith were dissected into small enough pieces, it would be possible to argue, as Möller does for Beowulf, that the scribe made use of an 'a' and an 'ǫ' copy.

But there is no reason to believe in two copies, and when we observe that the same word[1] is spelt with 'a' and 'ǫ' in lines not far distant from one another, it only seems reasonable to conclude that the variations are due to an

[1] Thus we find: mann (98, 101, 235), mǫnn (52, 181, 292, 330): rand - (188), rǫnd - (11, 20): hand (198), hǫnd (130): land (226), lǫnd (315): ðanc - (172), ðǫnc - (13, 105, 131, 145, 153, 265, 331, 342).

unsettled orthography, just as are those between 'o' and 'u' in Mid. English.

## B. ACCIDENCE AND SYNTAX.

### 1. PRONOMINAL FORMS.

Under this head the use of 'sê, sêo, þæt', and of the closely allied 'þis, þêos, þis' will first be dealt with, and then that of the possessive adjective-pronouns.

Lichtenheld's treatise[1], dealing with the use of the weak adjective, with and without a demonstrative prop, requires our careful attention, especially as Groth in his treatise on the O. E. Exodus (referred to on p. 3) has applied tests, drawn from Lichtenheld's results, not only very insufficiently, but, as we shall see, very inaccurately. Moreover, the very importance of the points raised by Lichtenheld makes them worthy of somewhat more careful consideration than Sarrazin[2] has given them, on either of the occasions he has seen fit to refer to them. Cook too, who writes (Introd. XXII) as if he knew Lichtenheld's tests only from Groth's application of them, comes to the conclusion that the article and instrumental tests lead to „directly contrary results".

In relation to the demonstrative pronoun (sê, sêo, þæt), Lichtenheld shows that its original demonstrative force is preserved in Beowulf in almost every case, but that in course of time this force was weakened, gradually approximating to that of the somewhat meaningless 'the' in Mod. English, a

[1] Zeitschrift für deutsches Altertum. Bd. XVI, p. 355 ff.

[2] Cf. P. u. B. Beiträge Bd. XI, p. 177 f. and ten Brink's answer in his Beowulf Studies (p. 173 f.). Sarrazin practically repeats himself in Anglia, Bd. IX, p. 531, though here there is a misprint to add to the mystery, 'starken' being written for 'schwachen'. He writes: „Wenn Lichtenheld versucht hat, das fehlen des artikels und häufige vorkommen des starken adjectivs ohne artikel beim substantiv als zeichen besonderer altertümlichkeit geltend zu machen, so ist dagegen einzuwenden, dass die älteste prosa den bestimmten artikel schon ebenso reichlich verwendet als die spätere, und reicher als die gleichzeitige dichtung". A glance through a few pages of Ælfric's prose tells us this is not so. Cf. Cook, Introd. p. XXI.

natural result of this weakening being that the demonstrative pronoun, or the definite article as we now call it, became more and more used. Lichtenheld therefore argues that we can test the date of a poem by observing the usage of the definite article. In this connection he points out: — (a) The use of the article + weak adjective decreases, (b) The use of the weak adjective + substantive decreases, (c) The use of the article + weak adjective + substantive increases. It is clear that all these points must be taken into consideration, and further as the use of attributives depends on the style of a poet, and to some extent on his subject-matter, we must not be satisfied with a series of merely numerical statistics.

We shall now test Lichtenheld's results by applying them chiefly to Judith, and for the sake of comparison to some 350 lines of the First Adventure in Beowulf and to the Battle of Maldon. Further, by observing the cases in which our modern speech would use a definite article not found in Old English we shall be able to determine when an O. E. poet used or omitted it.

Let us first consider the cases of the adjective (weak or strong), used without a substantive, and with or without the definite article.

(a) Definite article + weak adjective: Of this combination Lichtenheld found in Beowulf 35 examples, in Genesis 28, and in Andreas 25; his investigation of these cases led him to the following results: — (1). The number of adjectives used in this combination is very small, and consists of such as are often used. (2). The combination is only applied to persons of importance, and the qualities indicated are of an honourable and lofty type.

Judith contains 23 examples, of which 16 are applied to Holofernes, 4 to Judith, 2 to God, and 1 to the wolf.[1] They are all in accord with the general principles laid down by Lichtenheld, but his exact rules require, as we should expect,

[1] *Holofernes:* ll. 20, 44, 68: 25: 28: 48, 100, 248: 52, 57, 61, 75, 76, 102, 256, 315. *Judith:* ll. 160, 171, 176, 256. *God:* ll. 7, 346. *Wolf:* l. 205.

to be expanded. Thus: — (1). The adjectives used in this combination are not limited to those of common occurence[1], but include many that are rarely found; nor are they applied only to persons. In these respects the usage of our poet is at one with that of Cynewulf. (2). The adjectives indicate base as well as honourable and noble qualities.[2]

The number of examples in our poem is very large, and seems to contradict Lichtenheld's statement that the use of this combination diminishes. Relatively however it is quite true for our poem and serves to indicate its lateness. Thus, if we compare the number of examples of this combination with that of the combination 'Article + Weak Adjective + Substantive', we see at once that Lichtenheld's theory holds good. From this it is clear that these tests must be used very carefully, and not less so when comparison is drawn between our poem, the author of which loved to make his picture vivid with numerous attributes, and the Battle of Maldon[3], in which attributes are very sparsely used.

We have yet to ask how this combination is used. From its nature, it must either closely follow or precede a substantival phrase or substantive indicating the person to whom the attribute is applied. Looking at the examples in Judith, we see that the majority are in the nominative case and stand in one of three places: ($\alpha$) At the commencement of the sentence, immediately before the finite verb, and followed closely by an appositional phrase. This appositional phrase is invariably without an article, and either of the form 'strong adjective + substantive' (var. [strong adjective] + genitive + substantive)[4] or 'strong adjective [+ strong adjective]'.[5] ($\beta$) At the commencement and end of a complex sentence,

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[1] Cf. Judith ll. 25 (sê stîdmôda), 28 (sê inwidda, see p. 72), 48 (sê bealofulla), 61 (sê dêôfulcunda), 76 (se unsŷfra).

[2] Cf. ll. 48, 61, 76.

[3] The combination 'def. art. + wk. adj.' occurs only three times in the Battle of Maldon, viz. ll. 155, 187, 273.

[4] Cf. ll. 20, 21 : 28, 30 : 57, 58. The superlative is also used thus in ll. 315, 316.

[5] Cf. ll. 25, 26 : 61, 62 : 256, 257.

with an explanatory phrase, so to speak, sandwiched between them and in apposition to both. Thus, l. 48. „þæt sê bealofulla . . . wigena baldor . . nymđa sê môdiga“, and similarly for oblique cases, l. 100. „þone bealofullan . . . lâđne mannan . . . đæs unlæđan“. (γ) They stand alone at the beginning or end of a sentence, when it is absolutely clear from the context who is meant.[1] Of these (α) is the most common.

The article is invariably avoided in phrases standing in apposition to the combination, 'article + weak adjective'. This is true alike for Beowulf and for our poem.

(b) Weak adjective alone: Examples of this are so few that Lichtenheld (p. 329) holds them for exceptions, or perhaps manuscript corruptions. The best explanation seems to be that the forms had really become substantives at the time we find them. In Judith there are three cases, viz. 'ûrigfeđera', 'salowigpâda', 'hyrnednębba' in ll. 210. 211, 212, all of which are in apposition to 'earn ætes georn'. It would have been contrary to the custom of our poet to have placed an article before any of those, no one of which has the first place in an appositional group.

He probably had in mind l. 29 of Elene „ûrigfeđera earn sang âhôf“ or the similar passage in Genesis (1983) „sang sê wanna fugel . . . dêawigfeđera“. I believe that such passages were more or less formulæ for battle scenes, that originated at a time when the original meaning of the weak form was still known and used with consciousness. A glance at the battle-scene in the Battle of Brunanburh confirms this view, as well as that advanced on p. with regard to the relations between that poem and Judith. In the Battle of Brunanburh the two words 'salwowigpâdan' and 'hyrnednębban' occur in the weak form without articles, just as in Judith, and presumably in accordance with older usage. The poet of the Battle of Brunanburh seems to have formed the adjective 'hasupâd' on the analogy of 'salowigpâd', for it is not found elsewhere; but he used it as an adjective in the combination 'article + weak adjective + substantive', placing the

[1] Cf. ll. 160, 171, 176, 256.

others, as he found them in Judith, in apposition without articles and substantives.

(c) Strong adjective used as a substantive: Foremost under this head are the participles in '-end', which although found both in the strong and weak form, are in most cases treated as substantives and therefore declined in the strong form. Of the 16 examples in Judith of the substantival use of the particle, only one has the article prefixed to it. The portion of Beowulf examined by me also gives but one example, and in the Battle of Maldon there is not one. The use of the article with the participle is then avoided. The reason is not far to seek. The conceptions are almost invariably general ones, and we shall see, when considering the use of substantives with and without the article, that it is always omitted before those expressing general conceptions.

The following groups comprehend all cases: ($\alpha$) When the general conception expressed by the present participle, is used without emphatic relation to particular persons, it stands without demonstrative adjunct or appositional phrase.[1] ($\beta$) When the general conception is used in emphatic relation to particular persons, it is expressed either by means of determining appositional phrases or less frequently by a demonstrative.[2]

We have already touched on a large group of adjectives used substantively as standing in apposition to the combination 'article + weak adjective'. Just in the same way, the majority of the others stand in apposition to substantives or pronouns, but never first in an appositional group.[3] They are also used indefinitely, and very frequently with indefinite pronouns or substantives denoting multitude.[4]

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[1] Cf. Judith, ll. 82, 226, 315.

[2] Cf. l. 11 'rǫndwiggende' which stands in apposition to 'hiẽ' representing „ealle đã yldestan degnas", and ll. 42, 69, 141, 159, 188, 226, 305, 312, 321. Examples with the article are rarer, thus in Judith only l. 283, in Beowulf ll. 9, 221.

[3] Cf. ll. 11, 41, 98, 105, 131; and Beowulf ll. 195, 342, 376.

[4] Cf. ll. 53, 199, 215, 225, 304.

Next we turn to consider the use of Substantives with qualifying words (adjectives or adjectival phrases) and with or without the definite article.

(a) Article + Weak Adjective + Substantive: Lichtenheld's results are so important that we must give them shortly. (1.) In every case the article form has either a weak or a strong demonstrative force. The latter is found in all the examples (21) in Beowulf, but the former, the weaker, is evident in Genesis (60 exx.) and in Andreas (30 exx). (2.) As in the combination 'article + weak adjective', the number of adjectives is small, and consists of those that are often used. (3.) This combination is generally applied to persons, less generally to places and things, and the persons, places or things are of importance. The qualities signified by the adjectives are either such as belong naturally, or necessarily, to the persons or things, or such as lie as a matter of course in the meaning of the substantive to which they are applied. Such was probably the primary significance of the weak form for adjectives, which therefore originally had an independent existence. The article was then attached in order further to emphasise the weak form, and in course of time came to be regarded as a necessary prop to it, much as 'self' did to the personal pronoun when used reflexively. The examples in Judith are 29 in number and may be divided into the following groups: ($\alpha$) Those with the adjective in the positive degree.[1] ($\beta$) Those with the adjective in one of the two degrees of comparison.[2] ($\gamma$) Those with adjectives which are always weak.[3]

Lichtenheld's results apply especially to the first of these groups. Reference to the lines quoted as examples shows that for the most part the pronoun has the weaker and later demontrative force.

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[1] *Judith.* ll. 35, 43, 55, 56, 58, 125, 137, 254, 260, 341. *Holofernes.* ll. 11, 98, 110. *Bethulia.* ll. 149, 203, 327. *God.* ll. 3, 347. *Holofernes' tent* ll. 43, 255. *Hell.* l. 121.

[2] *God* ll. 4, 94. *Thanes.* ll. 10, 242 *Holofernes.* ll. 178. Also ll. 4, 293, 309.

[3] Cf. l. 12 (þŷ fŏrðan dôgor).

Further it is very noticeable that all the expressions of this form are emphatic, and stand alone, giving the complete meaning without appositional phrases or extensions. This applies to all the examples in Beowulf (cf. ll. 713, 758, 813) and in Judith. In our poem these forms occur much more frequently than in Beowulf. Their rarity in the Battle of Maldon (there are but 3 cases: ll. 77, 151, 240) is due of course to the general scarcity of adjectival forms in the poem, and not to scarcity of article forms.

The combination 'article + genitive + substantive', where the 'article + substantive' agree, is used in Judith[1] with the same emphatic force as that of 'article + weak adjective + substantive', the genitive having adjectival functions, but is avoided in Beowulf and the Battle of Maldon.

(b) Strong adjective + Substantive and similar combinations: The examples in Judith (33 in number) may be divided into two classes. (1.) Those in the Nominative case, or in oblique cases not included in the second class.[2] All of these are used in apposition either to a substantive (128, 145 etc.), or to pronouns either expressed (17, 20, 135, 146 etc.) or contained in a preceding verb (55, 109, 148). (2.) Those governed by prepositions or adverbial phrases.[3] These stand alone and denote time or place, thus — 161. 'ofer hêanne weall', 237 'ealle þrâge'.

In Beowulf and the Battle of Maldon the usage is a similar one, though somewhat freer in the first group, the combination being used not only in apposition, but also in sentences standing in very close connection with previous ones in which the substantive occurs.[4]

Closely allied to this combination in form and use are those of 'genitive + substantive' or 'adjective + genitive +

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[1] cf. ll. 9, 32, 165, 254.

[2] cf. ll. 14, 17, 20, 55, 109, 128, 135, 145, 146, 148, 190, 198, 200, 207, etc. *Acc. case:* 72, 101, 246, 249, 265, 314, 334.

[3] cf. ll. 28, 113, 156, 161.

[4] *Beowulf*, ll. 219, 319, 725. *B. of Maldon*, ll. 4, 91, 98.

substantive'. They fall into the same two groups, and are used in exactly the same way [1].

(c) Weak Adjective + Substantive: The emphatic signification of the weak form of the adjective, together with the characteristic that the quality implied by it is one that naturally belongs to the substantive to which it is attached, has been already mentioned. But, to this combination Lichtenheld ascribes a wider use than to either of the other weak adjective combinations in Beowulf and in the oldest periods of the language. The combination, especially in phrases with prepositional or adverbial signification, seems to have become a formula, and thus, in later times, analogous phrases were formed without consideration of the original force of the weak adjective. This is illustrated (cf. Zeitschrift f. d. A. Bd. XVI p. 372 f.) chiefly by examples in the Instrumental case.

There is only one weak instrumental in Judith, that of an adjective in the comparative degree, viz. l. 80 ‚swîđran folme'. Of the two other examples in Judith of this combination, the adverbial phrase 'tô wîdan aldre' (80) is also found in Andreas (938, 1721) [2]. The descriptive genitive 'lâđan cynnes' (310) seems to have been often used, being found in Beowulf, ll. 2008, 2354, and in Genesis l. 2548.

All these examples are in full accord with the theory propounded by Lichtenheld, but those in the Battle of Maldon are more difficult to explain. Lichtenheld explains the weak adjective in l. 319 'swâ lêofan men' through the presence of 'swâ', and of the other in l. 125 'on fægean men' by the suggestion that it is an 'altertümlich feste' combination. Both of these are dative cases. In the Battle of Maldon the termination 'um' has in several instances been weakened to 'on'. Is it not possible that these weak forms are due to Hearne, on whose print of the poem we have to rely, having perhaps read 'an' instead of 'on'?

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[1] cf. *Judith*, ll. 5, 12, 21, 22, 30, 39, 49, 58, 59, 61, 66, 78 etc. *Beowulf*, ll. 194, 229, 259, 260, 271, 312: (freer use) 195, 225, 235 etc.

[2] cf. *Beowulf*, l. 933, 'tô wîdan fêore'.

There still remains the third part of our investigation into the use of the article, viz. that dealing with Substantives found with and without the article.

(a) Article + substantive. Lichtenheld classifies the article according to its force as follows: — (1.) All cases, in which it is followed by a relative or other explanatory clause. (2.) Those cases, in which it simply serves to indicate that the substantive, to which it is attached, has been mentioned before. (3.) Those in which it is used without reference to a conception already mentioned.

All the articles found in the first thousand lines of Beowulf, except four specially discussed by Lichtenheld (p. 342), belong to the first two of these groups, i. e. to those in which the demonstrative force in still strong. In Judith, if we except the articles used in mentioning God (4), the Wolf the accompaniment of battle (205), and the articles combined with weak adjectives or superlatives (12 : 4, 293, 309), all those hitherto dealt with belong either to the first or second group, the majority to the latter.

We shall now discuss the cases in which the article stands alone with the substantive, and first those in which a relative or explanatory clause follows.

The demonstrative force of the article in such cases was originally strong, but tends to become weak.

Thus, we find the combination to be a rare one in Beowulf[1] but much more frequent in Judith[2], and more so still in the Battle of Maldon[3]. Under this head, we include the articles in the phrase 'þæt word âcwæð' (Jud. 82, 151, 283). This phrase is invariably followed by the words of the speech, whereas the Instrumental 'wordum âcwæð' without article is used (l. 241) where the action of speech only is reported. The same nice distinction is made in Beowulf[4], but

[1] cf. ll. 197, 369, 506.

[2] cf. ll. 40, 47, 119, 127, 158, 283, 347.

[3] cf. ll. 14, 48, 83, 104, 148, 168, 174, 182, 187, 189, 196, 212, 227, 235, 272, 325.

[4] cf. ll. 388 („gesage him âc wordum") and 654, („Þæt word âcwæð").

not in the Battle of Maldon. In that poem the force of the demonstrative 'þæt' is less, and we find, the phrase „þæt word gecwæd" and no speech following. There are two other cases in Judith, which belong under this head, viz. ll. 106, 110[1] in which the article with an explanatory 'him' fulfils the function of the possessive adjective-pronoun.

An investigation of all the examples quoted shows that the article is attached to a substantive, with following relative or explanatory clause, only when the conception is a special one. In Beowulf, as we have seen, the combination is a rare one and is emphatic, while in Judith and the Battle of Maldon it is more common and less emphatic.

To the second group, in which the articles serve to indicate that the conceptions expressed by the substantives to which they are attached have already been expressed, belong the majority of the examples still remaining. It is noticeable that the combination 'article + substantive' is not applied to any of the three 'dramatis personæ' in their active capacity, but to Holofernes when dead or when something is mentioned as belonging to him. The examples contain: ($\alpha$) Those that have been directly mentioned before: none of these are under prepositional government.[2] ($\beta$) Those that have only been implied: these are all under prepositional government and many of them might almost be classed in the third group.[3] The articles in all of these examples have the same force as the article in ordinary usage in Mod. English. The abundance of the cases in the Battle of Maldon as compared with Beowulf and Judith, confirms Lichten-

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[1] L. 106, 'þone swðran him' and l. 110 'him þæt hêafod'.

[2] cf. ll. 258, 259 (Holofernes): 143, 175, 176, 208, 236, 276, 332 (citizens, warriors etc.): 47, 126, 173, 239: 233, 294 (cf. the general expression in l. 309). *Beowulf*: cf. ll. 311, 330, 586, 646, 647, 661, 712, 738, 766, 771, 792. *Battle of Maldon*: cf. ll. 9, 10, 22, 72, 88, 89, 111, 121, 134, 136, 137, 138, 140, 146, 148, 160, 193, 202, 245, 277, 284, 286, 325.

[3] cf. ll. 15, 70, 152, 162, 167, 295, 320, 276, 336. *Beowulf* cf. l. 647. *Battle of Maldon*: cf. ll. 28, 40, 82, 131, 136, 142, 154, 159, 163, 193, 268, 277, 278, 298, 300, 322, 323.

held's results, while it is at one with all our other results in making Judith earlier than the Battle of Maldon.

The third group of the combination 'article + substantive', containing those articles that stand with substantives representing notions not mentioned previously, still remains to be dealt with. Such can hardly be said to occur in Beowulf at all (cf. p. 61); in Judith[1] there are only a few, but in the Battle of Maldon[2] the number amounts to eighteen. Both Judith and the Battle of Maldon are fragments, so the comparison is entirely reasonable. Here again, then, the contrast between our poem and the Battle of Maldon, with regard to the use of the article, is most marked.

The cases in which a Substantive stands without an article, where we should use one in Modern English, are very numerous, but fall into four main groups:

(1.) When large masses of people, large spaces etc. are spoken of, even though well defined, the article is omitted.

(2.) Substantives of like nature with those in the first group, when standing in appositional groups, are without the article: occasionally one of the group, and that the first, has the article.

(3). The article is never used with pure Instrumentals, but very generally when 'mid' occurs.

(4.) Proper names, except when emphatic, stand without the article.

After this somewhat lengthy and difficult investigation it will be well to collect the results.

I. Particular results, i. e. relating especially to the poems investigated. The Judith differs from the Beowulf in the frequent use of the combinations 'article + weak adjective' and 'article + weak adjective + substantive'. The latter from being very uncommon in Beowulf, has become the most ordinary combination for the weak adjective. The

[1] cf. ll. 204, 236, 307, 346, in which the expressions all denote a fixed time. cf. also ll. 111, 141, 143, 220, all of which refer to some definite place.

[2] cf. ll. 6, 8(2), 10, 63, 69, 74, 78, 81, 95, 102, 104, 139, 144, 193, 194, 199, 284.

force of the article is not so strongly demonstrative in Judith, but for the most part the use of these combinations in both poems is the same. The difference between Beowulf and the Battle of Maldon in the use of the article is great, that between Judith and the Battle of Maldon is considerably less, but very significant. In the latter the combinations 'article + weak adjective' and 'article + weak adjective + substantive', as well as the important figure of apposition, which has played so large a part in our investigations, are almost entirely wanting. The weaker, non-demonstrative force of the article has largely increased.

II. General results, i. e. in relation to the use and nonuse of the article. A. Its use: of this there are three subdivisions. The full demonstrative use, with a relative or determining clause following, is the first. To this belong some few of the group 'article + weak adjective + substantive', also those of the group 'article + genitive + substantive'. None of these are used in appositional clauses. The majority of those that belong to this division are substantives without adjectival appendage, to which the poet wishes to draw the attention of his reader or listener.

The weaker demonstrative use is the second, where the article is used to indicate that the notion convey ed by the substantive, to which it is attached, has been previously mentioned. To this division belong:

($\alpha$) Those used in the combination 'article + weak adjective', which it must be remembered stands, for the most part, first in an appositional group, none of the other members of which have an article.

($\beta$) The majority of the articles found in the combination 'article + weak adjective + substantive', which invariably stand without appositional phrases.

($\gamma$) A large number of articles used in the combination 'preposition + article + substantive'.

When the article forms have no demonstrative force and are simply used to define, they serve mainly to distinguish particular from general notions. This is a late usage and is found especially in the Battle of Maldon.

B. Its non-use: The article is omitted ($\alpha$) in all appositional groups, except when the first member of the group is of the form 'article + weak adj.' or 'article + pres. part.' or more rarely 'article + substantive'. ($\beta$) When large masses of people etc. are spoken of. The other cases are detailed on p. 63.

The use of the demonstrative 'þis, þeos, þis' affords little occasion for remark. It has a strong demonstrative force and the phrases in which it is used stand in their own sufficiency without appositional additions.[1] In order to give at a glance the numbers of the various combinations, the accompanying table[2] is added. The counting of the number of articles without reference to the way in which they are combined and used, leads to no useful results; in fact numerical statistics are only useful as necessary accompaniments of any such investigation as that we have just made.

The difference in the use of the possessive adjective-pronoun in Judith and in the Battle of Maldon yet remains to be noticed. In the former it is comparatively seldom used, in all 19 times, but in the latter it is very frequently used (34 times), and sometimes where we should expect the definite article. This also helps to account for the discrepancy in the total usage of the definite article in the two poems.

The variety of forms for the possessive adjective pronoun is of interest. In Judith 'his',[3] 'sîn'[4] and 'him' with the definite article are used without distinction.

[1] cf. Judith, ll. 2, 90: 66, 89, 187. Beowulf, l. 197. Battle of Maldon, ll. 32, 45, 52, 298, 316.

[2]

| | art. + wk. adj. | art. + wk. adj. + subst. | art. + subst. class. 1. | 2. | 3. | Total | þis, þeos, þis |
|---|---|---|---|---|---|---|---|
| Beowulf. (350 lines) | 10 | 3 | 3 | 15 | 0 | 31 | 1 |
| Judith | 22 | 29 | 14 | 24 | 8 | 97 | 5 |
| Battle of Maldon | 3 | 3 | 18 | 43 | 20 | 87 | 5 |

[3] cf. ll. 16, 31, 36, 63(2), 64, 68, 279, 281, 282, 350.

[4] cf. ll. 29, 99, 132.

Originally the same distinction existed between 'sîn' and 'his' as between 'suus' and 'ejus'. In Beowulf 'sîn'[1] is only used where 'suus' could be; but 'his' is used to represent both 'suus' and 'ejus' and is more frequent. In Elene 'his' completely takes the place of 'sîn', which is seldom found in the other Cynewulfian poems.

We will now turn to a short consideration of the Instrumental case, especially in the light of Lichtenheld's results.

## 2. THE INSTRUMENTAL CASE.

Lichtenheld shows that when the combination 'adjective + substantive' occurs in the Instrumental Case, the weak form for the adjective is almost always found in Beowulf and very frequently in Genesis and Andreas. He adds further: — „Aus Byrhtnoð ist nicht ein einziges beispiel zu verzeichnen weder für die starke noch für die schwache form. Freilich umfasst das Gedicht nur 325 verse, aber es scheint doch, dass der instrumental hier überhaupt aufgegeben ist und die bedeutung desselben neben ihm überall vertretenden dativ besonders durch die präposition 'mid' umschrieben wird, die sich sehr oft in dem kurzen stücke findet. Aus den 195 versen der gedichte der Sachsenchronik gehört hierher nur der eine starke instrumental Æthelst. 34 'litlê weredê'.

In Judith there are only two instrumental cases of the form 'adjective + substantive' (ll. 80, 339); the first of these contains a weak adjective, ('swîðran folme', cf. p. 60) and the other a strong ('rêâdum golde'). There are, in addition to these, 37 examples in Judith of the pure Instrumental case, and 12 of the Instrumental expressed by 'mid' with the dative. Thus, our poem combines the earlier and later usage in this respect also. On the other hand the Battle of Maldon has in the majority of cases the periphrastic Instrumental, almost confining the use of the pure Instrumental to the pleonastic 'wordum' or 'gylpwordum'.

In no respect then can Lichtenheld's tests be said to be at variance with one another, and when applied to our

[1] cf. ll. 1236, 1507, 1960, 1984, 2283, 2789.

poem, they lead to the same conclusions as our metrical investigations.

In both Judith and the Battle of Maldon, there is the older usage with a leaning towards the newer, but in our poem the older is more evident than in that describing the fight at Maldon.

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## III. DICTION AND STYLE.

The use of individual words, of phrases, of figures of speech and of the different kinds of sentences may be included under the term Diction. When these outward forms are in harmony with the subject matter of any work, we call that harmony style. How closely these two are connected becomes obvious in their consideration, and hence they are grouped together. The main points of enquiry in this section will be the following: — To what extent are the diction and style of our poem original, to what extent have they been suggested by the source[1] from which the story of Judith is drawn, or by other Old-English poets?

As in the metric of the O. E. poetry, alliteration was the most prominent and at the same time most characteristic feature, so in Diction and Style was the use of synonymous names and with that we shall therefore begin.

### A. SYNONYMOUS NAMES.

THEIR USE — THEIR RELATION TO SIMILE — THEIR USE IN JUDITH.

By means of synonymous names the O. E. poets were able at the same time to meet the requirements of the alli-

[1] The source of the story in our poem is discussed in Appendix I, the results of which are given in our Conclusions p. 91. The cases in which nothing corresponding is found in the source will not be mentioned explicitly; absence of parallel quotation means that there is none to quote.

teration and to give vivid picturesqueness to their poems. It is usual to denote these synonymous names by the term 'Kenning', a term taken from the Old Norse metrists and meaning 'that which distinguishes or characterises'. While taking the place to a large extent of the personal pronouns, they bring the person or thing again vividly before us, by depicting some one trait or characteristic which in old time gave the listener a clear representation and which now lends a pleasing picturesqueness to the poems. These Synonyms are to a large extent metaphorical; their abundant use in different parts of a sentence, very frequently as Heinzel[1] points out at the beginning and end, is indicative of a certain restlessness in thought and tends to produce obscurity in narrative. This restlessness in thought accounts for the rare use of Simile, which is nothing but expanded metaphor. A simile lingers and exhausts all the minutiæ of illustration and ornament, thus requiring the very reverse of restlessness.

The nearest approach to simile in Judith is found in l. 31: oferdręncte his duguđe ealle, swylce hîe wǣron dêađe geslęgene.

Thus our poem is in full accord with O. E. usage; the few similes found in O. E. poetry are very simple and lack the elaboration found in Homeric or Vergilian similes.[2]

Let us glance at the synonyms found in our poem with a view to solving the points of enquiry mentioned above.[3]

For God, there are 28 synonymous names, including two for the second and third persons of the Trinity and one for the Trinity itself. Bearn alwaldan, l. 84 (Son of the All-Ruler) is not found elsewhere. Parallel expressions are

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[1] Über den Stil der altgerm. Poesie. Quellen und Forschungen Heft 10.

[2] Perhaps the finest in the whole range of O. E. poetry occurs in the Epilogue to Elene (1308):

„They (the repentant) shall be cleansed, freed from their sins, like smelted gold that in the flame from every spot, through fire of furnace is entirely cleansed, purified and melted".

[3] cf. Wilhelm Bode. Die Kenningar in der angelsäch. Dichtung.
K. Schemann. Die Synonyma im Bêôwulfsliede.
J. Jansen. Beiträge zur Synonymik u. s. w.

found in the Cynewulf poems, cf. 'bearn wealdendes' (Elene, ll. 391, 851: Juliana, l. 266) and 'sunu waldendes' (Christ, l. 635). No such expression occurs in Beowulf.

Frôfre gæst, l. 83 (Spirit of comfort). Our poem uses this in common with several Cynewulfian poems (Juliana, l. 724: Christ, l. 207: Guthlac, ll. 107, 908). For the Trinity our poet uses the term 'ðrynesse ðrym' found in the Cynewulfian poems (Elene, l. 177: Christ, l. 599: Andreas, l. 1687: Guthlac, l. 618).

There are six names for God the Father in Judith, that are not found in other O. E. poems. (1.) 'Arfæst cyning', l. 190 (graciously merciful king). The conception of 'God' as 'graciously merciful' seems to have been first clearly expressed in O. E. poetry by Cynewulf.[1] As we have seen (pp. 31, 39) God's mercy is the key-note of the whole poem, this is therefore of first importance in considering our poets terminology. (2.) Frymða waldend, l. 5 (Ruler of beginnings). It is remarkable that no such name occurs for God in Genesis, cf. however 'frymða god' (Jud. ll. 83, 189: Elene, l. 502: Guthlac, l. 792) and 'frymða scyppend' (Phoenix, l. 630).

(3.) Swegles weard, l. 80 (Guardian of heaven). 'Weard' is frequently applied to God in Cædmonian and Cynewulfian poems, but never in Beowulf. Parallel with this expression are 'swegles ealdor' (Jud. ll. 88, 124: Genesis, ll. 2540, 2807) and 'swegles âgend' (Christ, l. 543).

(4.) Þeôden gumena, l. 91 (Prince of men) is a remarkable instance of the transference of name from an earthly potentate to God. In l. 61 the same expression is used for Holofernes. In the Cynewulfian poems 'þeoden' applies with one exception (Christ, l. 354) to Christ, but combined with 'rîces' or 'engla' it is frequently used for God in Cædmonian poems.

(5.) Sê hêhsta dêma, ll. 4, 94 (the highest Judge). 'Dêma' as an appellative for God is very common in Cynewulfian poems[2], but is found only once in the Cædmonian poems (Gen. l. 2253).

[1] cf. Christ, ll. 244, 5 þîne miltse her ârfæst ŷve.

[2] cf. Elene, l. 746: Christ, ll. 796, 837 and Guthlac, l. 755.

(6.) Wuldres dêma, l. 59 (The Judge of glory). Comparable with this are 'wuldres ealdor' (Christ, l. 8) and 'wuldres âgend' (Juliana, l. 223).

The remaining synonymous names for God in Judith fall into two main groups, the first of which contains the larger number.

I. Those found in Cynewulfian poems, and not in Beowulf or the Cædmonian poems. Examples are: 'Dugeđa waldend' (Jud. l. 61: Aṇdreas, l. 248): 'Fæder on roderum' (Jud. l. 5: Elene, l. 1151: Christ, l. 758): 'Tires brytta' (Jud. l. 93: Christ, l. 462): 'Thrymmes hyrde' (Jud. l. 60: Elene, ll. 348, 859: Juliana, l. 280): 'Swegles wuldor' (Jud. l. 245: Christ, l. 110).

II. Those found in other beside Cynewulfian poems. Examples are: 'drihten-god', 'mihtig drihten', 'weroda drihten', 'frêa ælmihtig', 'metod'[1], 'swegles aldor'.

It is clear from the above that as far as the terminology for God is concerned, our poet is on a very different footing to the authors of the poems dealing with stories from the Old Testament. They followed the sources of their stories in this respect more fully. The author of Judith, quite independently of the apocryphal book 'Judith' introduces a more strictly Christian terminology, herein showing a striking resemblance to poems certainly Cynewulf's as well as to others belonging to the Cynewulfian school.

Similarly the character of Judith, as drawn by our poet, is very different from that gathered from the Old Testament story. She stands before us as a Christian reminding us now and again of the lovable (lêoflîc) yet war-famed (beadurôf) Elene, as Cynewulf paints her for us. There is in both a combination of firm unswayable resolve through which they gain their respective ends, with a loving tenderness towards those who are dear to them, reaching its height in the devotion to the God whose cause they both serve.

[1] This is the only name for God common to our poem and Exodus. The characteristic synonymous names found in Exodus (ginfæst god, witig god, frumscafta frêa) are entirely wanting.

Judith is emphatically „the handmaid of the Lord", a title given her by our poet in agreement with his original: "non promisit me Domini ancillam suam coinquinari". The Lat. ancilla is also used to express her service to Holofernes: "ego enim ancilla tua Deum colo" are her words to him.

Our poet uses three synonyms for her not elsewhere found, 'Scyppendes mægð' (78): 'þēodnes mægð' (165) (cf. þēodnes þegnas' And. 3) and metodes mēowle (261): through the same estimation of her devotion to God he calls her 'sēo hâlge' (160) or without the article as in l. 98. Juliana is most frequently (315, 345, 567, 589, 607, 689, 696, 714) described as „sēo hâlge", but Elene never.

Other combinations with 'hâlge' are 'sēo hâlge mēowle' (56) and 'sēo hâlge mægð' (260).

None of these are found in the original.

Judith is further described and named from her physical beauty: „ides ælfscînu" (14), „sēo beorhte mægð" (254), "wundenlocc" (77, 103). The first of these is found twice in the older Genesis (1827, 2730), "ides älfscēno" for Sara Abraham's wife: of the others the last only is found elsewhere (viz. Rid. 26[11]). The original has no exact correspondences. „Erat autem eleganti aspectu nimis" (chap. VIII, 7): "cui etiam Dominus contulit splendorem" (chap. X, 4): „qui cum vidissent eam, stupentes mirati sunt nimis pulchritudinem ejus" (chap. X, 7) are the nearest. "Wundenlocc" is doubtless a reminiscence of "discriminavit crinem capitis sui".

The other synonyms for Judith picture to us her nobility, bravery and wisdom[1]. Noticeable among these, as being especially Cynewulfian, are: 'ferðglēaw', only found in Elene (327, 881); 'searoðoncol', cf. Christ, l. 220, Andreas, l. 1163,

[1] *Nobility*: 'þā torhte mægð' (43): 'sēo æðele' (256): cf. Elene, ll. 275, 662. *Bravery:* 'Ides ellenrōf' (109, 146): 'ellenþrīste and collenferhðe' (133, 134). *Wisdom and mental qualities*: 'glēaw on geðonce' (13): 'ferðglēawe' (41): cf. Elene, ll. 327, 881: 'ðā snoteran idese' (55): ‚searoðoncol mægð' (145): 'sēo glēawe' (171): 'glēawhȳdig' (148): 'ēadhrēðige' (135).

and 'ǽdhrêðig', l. 135, reminding us of the descriptions both of Elene and Juliana.

In the same way when we turn to the synonymous names for Holofernes[1], we find striking resemblances with Cynewulfian poems, and comparatively few with Beowulf[2]. This is the more remarkable when we remember the large number of names for 'warrior chief' found in Beowulf.[2]

The most marked resemblances with Cynewulfian poems are in the names which describe Holofernes as wicked, base and impure. Thus, we are reminded of the characteristics of Helisæus, as described in Juliana, by such names as 'gâlmôd' and 'gâlferth' (cf. Jul. ll. 531, 598) and 'feôndsceaða', 'wǫmful' (cf. Jul. ll. 211, 671). Many others are identical with those used by Cynewulf for the Devil; exx. are 'wærloga' (Jud. l. 71: Jul. l. 455): 'bealoful' (Jud. l. 48: Christ, l. 259: 'wǫmful' (Jud. l. 77: Christ, l. 1535: Elene, l. 761). Similar to 'Synna brytta' in Elene (958) is 'morðres brytta' in our poem (90).

Again if we take the synonymous names for warriors, retainers, men in general,[3] in Judith, in which Beowulf and the Cædmonian poems are far richer than those of the Cynewulfian group, we find that the majority correspond with those used most frequently in Juliana, Christ and Elene.

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[1] Cook's list is incomplete, he omits: 28. sê inwidda, 56. hearra, 98. hâðnan mannan, 179. laðestan hâðnes heaðorinces. 251. hlâford 254. sê beorna brego 259. ðone cumbolwigan.

[2] cf. 'goldgifa' l. 279 (Beow., l. 2652): 'goldwine gumena' l. 22, (Beow., ll. 1171, 1476: Elene, l. 201): 'sinces brytta' l. 30 (Beow., ll. 1923: Elene, l. 194).

[3] *Warriors*: (a.) Found in Cynewulfian poems — 'folces rêswan' l. 12 (And., l. 1088): 'frumgâras' l. 178 (Jul. l. 685): 'scêotend l. 305 (Christ, l. 675: Beow., l. 703): 'byrn-wiggend' l. 17 (Elene, ll. 224, 235): gûð-freca l. 224 (Andreas, l. 1119): lind-wiggend, ll. 42, 298 (Elene, l. 270). (b.) Not found in Cynewulfian poems — 'lêoða rêswan' (Genesis, l. 1656): 'ealdorduguð' (Genesis, l. 2081) rǫnd-wiggend (Exod. l. 435).

*Men, retainers etc.*: (a.) Found in Cynewulfian poem — 'fîra bearn', ll. 24, 33 (Christ, l. 242): 'hæleða bearn' l. 51 (Christ, l. 1278): 'mǫnna cyn', l. 52 (Jul. 470): 'burhsittend' l. 159 (Christ, l. 337: Elene, l. 276: 'lǫndbuende', ll. 226, 315 (Rid. 89[11]): 'dryghtguman', l. 29

It is clear that there is the strongest resemblance between the synonymous names in Judith and those used in the Cynewulfian poems, even where, from the subject-matter of our poem, we should least expect it, as in the case of the many appellatives for God. With the older Genesis the next greatest number of correspondences has been noticed, but comparatively few with other members of the Cædmonian group. The almost entire absence of parallel quotations from the Vulgate, shows that, as far as synonymous names are concerned, the influence of the source of the story on the phraseology of our poem is hardly traceable.

How rich and picturesque the diction of our poem is, can be gathered from the examples above, or more quickly by a glance at the almost complete collection of 'kennings' in Cook's edition. In this richness our poem presents a strong contrast to the Battle of Maldon and the Chronicle poems, also to Christ and Satan, Salomo and Saturn, but reminds us by its variety of expression of the best work by Cynewulf.

Let us now consider the manner in which these synonymous names are used in Judith and at the same time glance at their relation to the meaning the poet wishes to convey. Taking those used for the three 'dramatis personæ' of the poem — God, Judith and Holofernes —, we can divide them in each case into two main groups.

Thus those which apply to God are either General or Particular, implying some special quality, similarly those for Judith express either *external qualities* or *qualities of heart and mind*, and those for Holofernes depict him either as *warrior-chief* or as one of *base moral character*. The prevailing custom of our poet is to use the synonymous names of the different groups alternately. Examples are numerous; let us take one or two for each of the three persons, and first of all those for God. The following are both examples of the

(Christ, l. 887). (b.) Not found in Cynewulfian poems — 'herbuende' l. 96 (Gen. l. 1079): 'burhleode' l. 175 (Sat. l. 561): 'ǽdelweardas' l. 321 (Beow. ll. 1702, 2210): 'sigefolc' l 152 (Beow. ll. 644): 'flettsittende' l. 19 (Beow. ll. 1788, 2022).

appositional means of strengthening expression: l. 123 „swâ hyre God ûđe, swegles Ealdor“ and l. 154 “eow ys Metod bliđe, cyninga wuldor“.[1]

The most striking example of gradual heightening by use of the various groups of synonymous names is seen in Judith's prayer (83—94). The construction is most varied: first, phrases are coupled together (Ic đê frymđa God and frôfre Gâst) next, asyndeton is used (Bearn Alwaldan), and then, at the end of the whole sentence in apposition to the first line and a half, we have 'đrŷnesse đrym'. The continuation is addressed to the united Godhead, and following quickly on one another we have „swegles Ealdor“, „þearlmôd þêoden gumena“, „mihtig Dryhten“, „torhtmôd tîres brytta“. The last two only stand in apposition; the others are constructed, within two lines of one other, in the short sentences in which this heartfelt prayer is presented. There is a similar variety in the use of the descriptive terms for Judith:

ll. 13, 14. „Judith . . glêaw on geđǫnce, ides ælfscînu“.
ll. 77, 78. „wundenlocc, Scyppendes mægđ“.
l. 144. „Judith . ., searođǫncol mægđ, ides ellenrof“.

And likewise for Holofernes:

l. 48 etc. „þæs folctogan . . . ., se bealofulla, . . . . wigena baldor.
l. 21. „Holofernus, goldwine gumena“.
l. 38. „ealdor . . byrnwigena brego“.

By this means we get a full grasp of the various sides of each of the characters before us. Occasionally it is to the poet's purpose to emphasise only one side of the character: thus, in the description of the murder, only the baseness of the Assyrian leader is brought to our notice:

l. 98. 'þone hæđnan mannan, . . . . þone bealofullan, . . . . lâđne mannan, . . . . đæs unlæđan' are all heaped together in four and a half lines.

Similarly in the order given by Holofernes to fetch Judith, the poet desires to keep the high conception of his heroine

[1] cf. Judith, ll. 80, 81: 189, 190: 300, 301.

before us and describes her: — 'þâ êadigan mægð', 'ferðglêawe', 'þâ torhtan mægð'.

In passages where a person is of secondary importance, our poet uses the personal pronoun and to a much greater extent than Cynewulf does in such cases. Thus, from l. 1—6 Judith is constantly mentioned, but always as 'hêo', for God is the actor and to him our attention is directed.

Similarly the warrior who goes to wake Holofernes, is referred to throughout ten lines (275—285) by pronouns.

Accumulations of five, six and even more synonyms, as in Elene (259, 814), Christ (403, 160) and Juliana (345), do not occur in our poem. One of the results of this is the clearness of the narrative in Judith.

In the Cynewulfian poems, and most of all in Andreas, the progress of the story is often excessively hindered and obscured by the heaping of synonyms, and phrases giving variations, but not helping the development of the action.

In wealth and variety of Synonym, therefore, our poem compares favourably with the Cynewulfian and stands infinitely higher than the later historical poems, though in one particular, viz. the plentiful use of the personal pronoun, there is a certain similarity. These later poems are much simpler in their narrative than Judith, and at the same time less ornate and less picturesque.

In the Battle of Maldon, which is almost of the same length as Judith, Byrhtnoð is the hero; his death occurs later in the poem than that of Holofernes, yet in all there are but 20 synonyms[1] for him, and these of a very different type to the graphic names from which we get a complete picture of the Assyrian chief.

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[1] *Title*: eorl : unforcûð eorl : Æþelrêdes eorl.
*Lord:* ealdor : þæs folces ealdor : frêa : ðêoden : hlâford : hearra : winedryhten.
*Warrior*: bearn : fyrd-rinc : gûð-rinc : hâr hilde-rinc.
*Metaphorical:* bêahgifa : sincgifa : hæleða hlêo.
*Adjectival:* þone gôdan : his betera.
*Relationship:* Byrhthelmes bearn.

Throughout our poet is original in making new combinations, forming phrases and compounds from words which were current for the most part in the vocabulary of Cynewulf and his school. It will be interesting to see whether an examination of the compounds, not included under this head, leads to similar results.

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## B. COMPOUNDS.

Judith is very rich in Compounds, many of which do not occur in any other poem and are for the greater part ἅπαξ λεγόμενα. We shall deal with these especially, quoting analogous forms when there are any. and in cases in which the component words are rare or only found in certain poems, or groups of poems, the names and line-numbers will be given.

*æscplega*, l. 217, cf. 'ecgplega' l. 246. Compounds[1] of 'plega' are very numerous in Cynewulfian poems, but rare in the Cædmonian group and in Beowulf.

*bûr-geteld*, (57, 248, 276) is used to denote Holofernes' tent (Lat. tabernaculum Jud. XIV, 8), as also the rare word 'træf' (43, 255). 'Geteld' or 'teld' does not occur in other O. E. poem, and 'bur' but rarely (Beow., ll. 140, 1310, 2455 : Gen., l. 2386).

*byrn-hqmas* l. 192, cf. 'byrn-wiggend' l. 17 and Elene ll. 224, 235. 'Ham' or 'Hqm' is only found in two other compounds, viz. 'fyrd-ham' (Beow. l. 1504), 'goldhqma' (Elene, l. 992).

*cqmp-wîg*, l. 333. Other compounds are 'camp-wudu' (Elene, l. 51), 'camp-wæpen' (Rid. 21[9]).

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[1] 'gûð-plega (Christ, l. 573: Andreas, l. 1371: B. of Maldon, l. 61). nîð-plega (Andreas, l. 414): secg-plega (Andreas, l. 1355) and sundplega (Guthlac, l. 1308: Phoenix, l. 111): lind-plega (Beow., l. 1073) hand-plega (Gen., l. 2057: Ex., l. 327): gilp-plega (Ex, l. 240).

*dolh-wund*, l. 107. 'Dolh' is found only in Cynewulfian poems (Christ, ll. 1108, 1207: Rood, l. 46: Rid 57[4]) and cf. 'dolh-slege' (And., ll. 1246, 1477).

*fæstengeat*. The second element of the word is of rare occurrence (Jul. 401: Christ, ll. 251, 318, 576: Sat. l. 649).

*flêoh-net*, l. 47 is evidently a translation of the Latin 'conopeum' Judith X. v. 19 (Gk. κωνωπειον).

*gyst-ern*, l. 40 seems formed by analogy with such compounds as 'carc-ern' (And., El., Jul., Christ, Sat.), 'fold-ern' (Christ, l. 730: Gu. l. 1004), 'mold-ern' (And. l. 803: Rood, l. 65).

*gâl-ferhð*, l. 62 cf. 'gâl-môd' l. 256. These are both compounds of 'gal' (O. H. G. geil) lust. Compounds of 'ferhð' ('collen-ferhð', 'dreorig-ferhð') are very common in Cynewulfian poems. Similarly compounds of 'þoncol' (Jud. ll. 105, 342) are found in Andreas (341), Christ (220), Daniel (94).

*gûð-sceorp*, l. 329 = war-trappings, cf. 'guð-scrûd, El. l. 258, 'gûð sear, Beow., ll. 215, 328 and And., l. 127.

The word is here used as the generalisation of 'helmas and hupseax, hâre byrnan' which is our poet's version of „pecores, jumenta et universi mobiles" (Jud. XV. v. 8).

*gyte-sœl*, l. 22 = joy at wine pouring. „Dâ wearð Holofernus, goldwine gumena, on gytesâlum; hlôh and hlŷdde, hlynede and dynede" is the vivid rendering given by our poet of „bibitque vinum multum nimis, quantum nunquam, biberat in vita sua".

*hêafod-gerîm*, l. 309 = the number of heads. Cf. the older compounds' 'dôgor-gerîm' (Beow., l. 2728: El. l. 780). 'winter-gerîm (Elene, l. 654).

*helle-byrne*, l. 116 = hell-fire. Cf. 'helle-bealu' (Christ, l. 1427): 'hel-cwalu' (Christ, 1190) and 'helle-clam' (Gen. l. 373).

*hyht-wynn*, l. 121 = joy of hope. „Ne þearf hê hopian nô, Þŷstrum forðylmed þæt hê ðonan môte of ðâm wyrmsele, ac ðær wunian sceal âwa tô aldre bûtan ende forð in ðâm heolstran hâm hyhtwynna lêas": the thought of this fine passage (117—121) as well as that of the immediately pre-

ceding, which describes the passage of the soul into Hell, is due entirely to our poet.

*medowêrig*, ll. 229, 245 = weary with mead („erant autem omnes fatigati a vino" Jud. XIII. v. 2).

*morgencolla*, l. 245 = morning terror, being evidently a reminiscence of „Mox autem ut ortus est dies suspenderunt super muros caput Holofernis . . . quod videntes exploratores . . . ante ingressum cubiculi perstrepentes". Cf. 'morgensweg' (Beow., l. 129) and morgen-spell' (El., l. 970).

*[sige]þûfas*, l. 201 seems the almost certain reading, cf. sige beacen' (El., l. 975). The word 'þûf' occurs only in Elene (123) and Exodus (158, 342) and originates from the Latin 'tufa'.

*slege-fêge*, l. 247 = doomed to death. It is tautological, really expressing nothing more than 'fæge', and formed to suit the alliteration. The word 'slege' is found in numerous compounds in Cynewulfian poems only.

*đêod-guman*, ll. 208, 332 = men of the people, hence ordinary soldiers. Cf. 'þéod-mægen' = exercitus (Exod. l. 342) and 'þeod-land' (Christ, l. 306: Gen. ll. 1766, 2211).

*wælscęl*, l. 312. has not yet received any satisfactory explanation. I am inclined to agree with Cosijn[1] and read 'wælstel' a synonym for 'wælstôw'. The meaning of the passage is strengthened by this emendation, thus 'wælstel' (the place of slaughter) gives the general picture and then 'rêocende hrâw' (the reeking bodies) makes it more vividly descriptive. Such a form is thoroughly characteristic of our poet. The passage might then be translated thus: „The royally brave ones turned, the warriors with their steps home-ward bent, there through the midst of the battle-field, through the reeking bodies".

Such are the chief of the compounds not found elsewhere. To mention all the others (150 in all, cf. Cook's list)

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[1] cf. Tijdschrift voor Nederlandsche Taal- en Letterkunde, 1881, p. 149: „Het is niets dan an slecht gelezen 'wælstel', beter 'wælsteal(l), een synoniem van 'wælstôw'.

would be useless and would only increase the length of this section which has already become somewhat lexicographical in nature.

They have all been carefully examined and I will now detail the results: I. In richness and variety of compounds our poem is a remarkable contrast to the later historical poems. The Battle of Maldon, a fragment of the same length as Judith, has scarcely a third of the number of compounds found in our poem. Christ and Satan, Salomo and Saturn, are also poor in this respect, when compared with Judith.

II. The results of the previous section are confirmed both as to the relation of the diction of our poem to the source and to the strong resemblances between the vocabularies of our poet and Cynewulf. In respect also to the compounds found only in Judith, we have found them to be almost invariably parallel formations to compounds for similar conceptions, to make use of which Cynewulf or one of his school was the first and in many cases the only O. E. poet we know.

III. The compounds are frequently formed of words occurring only in Cynewulfian poems, and thus together with other evidence point to a date after Cynewulf for our poet.

IV. Finally the form of the compounds in Judith is almost exclusively paratactic. The tendency to use paratactic or non-analytic forms for compounds is greater in the Cynewulfian poems than in the older Genesis, and our poet seems to have gone even further in this direction.

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## C. SENTENCE-FORM AND FIGURES OF SPEECH.

Side by side with the tendency to group lines of similar metrical form, and with similar rime-letters, we have noticed (p. 42) the various means by which our poet contrives to indicate line-pause and line-ending. A like variety is noticeable in the sentence, so that at one time the clauses are

grouped together in simple appositional relation, and at another the chief and subordinate clauses are carefully connected by suitable conjunctions.

The appositional usage of synonymous names, as a means of connecting clauses, where we should rather expect conjunctions, is by no means uncommon. The appositional relation of sentences is very rare in our poem, especially when compared with the other poems dealing with biblical stories.

The connection of clauses by means of appositional synonymous names is used to indicate closely connected or quickly following actions, the actors being constantly kept before us from different points of view. Thus, l. 141 „*Wiggend* sǣton, *weras wæccende* wearde héoldon", and l. 225 "*Hæleđ* wǣron yrre, *landbûende* lâđum cynne, stôpon *styrnmôde*, *stercedferhđe* wrehton unsôfte ealdgenîđlan *medowêrige*; mundum brugdon *scealcas* of sceâđum scîrmǣled swyrd ęcgum gecoste, slôgon eornoste Assiria ôretmærgas, nîđhycgende". Here we have a series of five finite verbs, all depicting the actions of the same men, but with each the actors are depicted to us from a different point of view, thus: — 'heroes, dwellers in the land, the stern-souled ones, the stout of heart, the doers of service'; and at the same time their victims are pictured: — 'the enemies of old, drowsy with mead, the chosen champions of the Assyrians, the men with hatred in their hearts'.

The most usual method of connecting sentences in our poem is by means of the little particle 'þâ'. It is especially used in passages where the action of the piece is developed. Of this one example will suffice: — l. 53 — „Hîe đâ on ręste gebrôhton — éodon đâ stęrcedferhđe — þâ wearđ se brêma on môde — þôhte đâ beorhtan idese". Occasionally 'þǣr' serves almost the same purpose as 'þâ' and hardly preserves its sense of place; once in (l. 2) we find the two combined „đær đâ".

This use of 'đâ' is noticeably frequent, much more so than in any of the Cynewulfian poems and even than in Andreas, where according to Fritzsche its use has reached „eine fast erschreckende ausdehnung". The simple copulative 'and' is comparatively seldom used by our poet (130, 147,

151, 169, 174 etc.) for sentence connection, and the adversative 'ac'[1] (60, 119, 183) still more seldom.

The clearness of the narrative in Judith is especially noticeable; this is achieved by the variety and force of the methods used for the connection of principal and subordinate clauses. Yet, withal, long periods are not indulged in. The most complicated construction used gives a compound sentence with three clauses, each dependent on the preceding, (cf. ll. 2—5: 342—346). The conjunctions ôđ, ôđ þæt, nymđe, syđđan, ær, ær þon þe, þenden, swylc, all in turn contribute to this clearness, but always in subordinate places, never bearing the alliteration or attracting undue notice, although frequently accented in the first hemistich[2].

In all these respects our poet stands much nearer to Cynewulf than to the authors of the other biblical poems. In clearness of narration he even excels Cynewulf who does not combine in such degree, epic and the dramatic qualities.

The same predilection for expressing same conception in different lights that shows itself in the accumulated use of substantival synonyms is noticeable also in adjectival, verbal and adverbial conceptions. Adjectival examples are — l. 26 môdig and medugâl': l. 257 'ęgesfull and âfor': l. 87 'heorte onhæted and hige geômor, swyđe mid sorgum gedrêfed': l. 93 'torne on môde, hâte on hrêđre mînum': l. 115 'wîtum gebunden, hearde gehæfted in hęllebryne'. These are all used most effectively to impress a conception, which is at the time of utmost importance.

The two examples (87, 93) out of Judith's prayer have a most stirring effect — 'my heart is heated, and my soul is heavy, with sorrows sore afflicted'. In this as in all the others there is no tautology; each word or phrase expresses a conception nearly related to the others, but no two are the same. The similar verbal and adverbial expressions may be con-

[1] In line 209 'ac' has a distinctively continuative force.

[2] The careful distinction between the adverb 'syđđan' (114), and the conjunction 'syđđan' (160, 168) as regards alliteration and chief-stress is very noticeable.

sidered tautological: — thus l. 23. „hlôh and hlŷdde, hlynede and dynede“ affords an example of accumulation, in that the two pairs express different but related conceptions; and of tautology, for the two verbs in the first group, as the two in the second, have practically the same meaning; with this the similar substantive form is comparable „wornum and hêapum, đrêatum and đrymmum“. Like examples are found in l. 25 'styrmde and gylede', and in l. 164 'þrungon and urnon'.

Verbal tautology in sentences immediately following one another is not in the manner of the author of Judith. Cynewulf's poems on the other hand afford plentiful examples of this usage. Of adverbial tautology our poem affords but one example (120) "âwa tô aldre bûtan ęnde forđ"; an example of the cumulative adverbial use is (114) 'syđđan æ̂fre'. For tautology our poet cannot be said to have a predilection, the examples above are few, and of the substantival form; in addition to the pair in ll. 163, 164, there is only one viz. l. 59 mid wîdle and mid wǫmme“.

Closely related to these are the pleonastic and enumerating figures of speech. Pleonasm consists in the addition of a word or phrase containing the same conception as that to which it is added: its use is restricted in our poem to the formula „word âcwæđ“ (82, 151, 283). This formula is common to all poems and in the Cynewulfian poems occurs in various forms: thus „word sprican“ Cri. l. 179: „wordum mæ̂ldan“ El. ll. 351, 537.

It is from this pleonastic tendency that the usage of „cuman“ with another verb of motion has grown. We find „cuman“ thus constructed in the preterite tense followed by the infinitive of the other verb, e. g. Jud. l. 11. "cômon to đâm rîcan þeôdne fêran folces ræ̂swan“: a similar construction with "êodon“ is found in l. 15 "sittan êodon“. This is the only example in our poem; the usage is comparatively rare in Cynewulf's poems, but frequent both in Beowulf and in Andreas.

The figure of speech in which the various parts instead of the whole are enumerated is used in our poem, as in the other O. E. poems, for the various weapons and pieces of armour

that went to make a full equipment thus: ll. 191 ff. „berad linde ford bord for brêostum and byrnhǫmas, scîre helmas in sceaðena gemǫng, fyllan folctogan fâgum sweordum"; so also l. 328 „helmas and hupseax, hâre byrnan, gûdsceorp gumena golde gefrætwod"; l. 338 „sweord and swâtigne helm, swylce êac sîde byrnan, gerênode rêadum golde". Another example is in l. 17 „þêr wæron *bollan* stâpe, boren æfter bęncum gelôme, swylce êac *bûnan* and *orcas*"; here by the mention of the various sorts of cups, the variety and quantity of the wines is expressed. Such enumeration of parts, or of necessary accompaniments of a whole is but a form of 'Synekdoche', in which the whole is simply expressed by the mention of one single part. In his compounds and synonyms our poet makes plentiful use of this form. Thus, he describes 'warriors' as 'randwiggende' (11, 20), 'lindwiggend' (42); the conception of 'march' is 'linde beran' 191, battle is 'æscplega' or 'ęcgplega' which last three may also be classed as 'Euphemisms'. The O. E. poets loved this last figure especially for the expressions 'to die' or' death', thus our poet (112) uses „gâst ęllor hwearf" (the spirit fled elsewhere), a euphemism for 'to die', found otherwise only in Beow., 155[1]. Similarly ‚killed' is expressed by ‚hilde gesæged' (294) and 'sweordum gehêawen' (295) and ‚sweorde gehêawen' (289).

The careful preparation that our poet, in really dramatic manner, makes for each of the leading events necessitates the repetition here and there of the same thought. This repetition is made either in the same words or words very similar.

This is nowhere so remarkable as at the beginning and end of our poem. It is evidently purposed, for according to the apocryphal book the words of Judith's thanksgiving prayer should be given. The author of our poem tells us of her thanksgiving for the glory she attained through her firm belief in God, the thought with which he began. Thus we read l. 6[b] „þâ hêo âhte trumne gelêafan â to dâm Ælmihtigan", and 345[b] „dê hêo âhte sôðne gelêafan â to ðâm

[1] cf. „wende hine of worulde" (Elene, l. 440) and „his gâst onwende" (Elene, l. 479). In the Cædmonian poems, these phrases are nearly always turned either with ‚gewîtan' or ‚ofgiefan', cf. Gen. ll. 1068, 1164.

Ælmihtigan", and in l. 346[b] „ne twêôde þæs lêânes" reminding us of the first words „ne twêôde gifena". The same device is used later on in the scene descriptive of the murder; thus the preparation for the deed is given l. 77 „*genam đâ* wundenlocc, ... scearpne mêce", on that follows the prayer, and then (98[b]) „*genam đâ* þone hâêđnan mannan — —. swâ .... *êâđost mihte*, wel gewealdan", which last is a partial repetition of l. 75 „hû heô þone atolan *êâđost mihte* ealdre benâêman". This epical repetition is used again to open each of the sentences telling of the blows dealt by Judith — thus (103) „*Slôh đâ* wundenloce". (108) „*slôh đâ* eornoste". Similarly each new series of the actions of the Hebrews is introduced by the word „stôpon" (200, 212, 227); by the same word the entrance and exit of the servants who fetch Judith is marked. (39 & 69). The prayer of Judith and her speech to the citizens are introduced by the words „and þæt word âcwæđ" (82, 151), as also the speech of the warrior who ventured to enter Holofernes' tent (283). The manner of conduct that Judith recommends to the warriors in her speech (177—198) is echoed again in the account of the fight, in the mention of the weapons. Twice the hemistich 'fâgum sweordum' (264, 302) recalls the line (194) „fyllan folctogan fâgum sweordum".

Again as Judith gives Holofernes' head to her maid, the words (126) „þæs hęrewâêđan hêâfod" occur, and are used again when the head is shown in Bethulia „þæs hęrewâêđan hêâfod". The joy of the citizens at the news, and at the return of Judith is introduced with similar expressions — (160) „syđđan hî gehŷrdon": 168 „syđđan hiê ongêâton".

Twice the terms applied to Holofernes are used for his slaughtered servants: — (180) unlyfigendes, (316) unlyfigendum, 289 sweorde gehêâwen, 295 sweordum gehêâwen. All these serve like motive airs to bring particular persons or subjects again to memory, and are as we have seen used with artistic purpose and effect.

Our poet has developed this form further than Cynewulf, who uses it mostly to introduce a speech, and generally the same form for the same person. In the Caedmonian poems it

is of still rarer occurrence and is for the most part confined to a single word.

Throughout we have seen how clear the narrative is, and this is further emphasised when we notice that the use of parallel sentences, in which the same thought is repeated in different form, is unknown to our poet in the sense in which it may be described as a characteristic both of the poets of the Caedmonian and Cynewulfian schools. In the same way and for the same reason parenthesis is avoided. In Elene parentheses are peculiarly frequent not only, as in Beowulf, in the simple form „þam wæs ... nama", but in longer periods occupying seperal lines[1]. Antithesis, a figure of speech unknown in Beowulf and in the Caedmonian poems, but of frequent occurrence in those of the Cynewulfian group, is foreign to our poem. Of Metaphor and Simile enough has been said at the commencement of the section dealing with synonymous names. In conclusion, it is clear that, although stylistic similarities and correspondences in word and phrase with Cynewulfian poems are especially numerous, there are differences in style which place our poem in a different category to any of the older religious Epics.

## CONCLUSIONS AND PROBABLE HISTORICAL CONNECTIONS.

Under this heading we shall arrange our material in the order of the five questions which are placed at the end of the Introduction. The shortest generalisation of the view, to which the various points discussed lead, is that our poem is a work essentially belonging to a transition time. While, with a few very noteworthy deviations, the more important metrical laws are closely observed, the less important are treated with a noticeable freedom, a freedom that in later times became licence. Combined with these characteristics is an

[1] cf. Elene, ll. 627, 773 etc.

artistic skill, scarcely excelled in any monument of O. E. poetry.

Looking more closely; the numerous correspondences with the Cynewulfian poems, and not least among these the conceptions of God and the general religious feeling, lead us to conclude that the Cynewulfian works were known to our poet. Among these Juliana and Elene seem to have distinctly influenced him in his representation of Judith; while the pictures given by Cynewulf of the Devil and of Helisæus are evidently present to the poet's mind in his depiction of Holofernes.

Again, the noticeably numerous and various correspondences, not only in word and phrase, but also in construction, mark Andreas as one of the poems with which our author was acquainted.

The expanded lines, so characteristic of Judith, and which our poet understood how to use more effectively and correctly than any other poet who wrote such lines, point to a Cynewulfian connection. Closest of all in this respect stands the Dream of the Holy Rood, with which he was almost certainly acquainted.

Add to these the various stylistic similarities, the arrangement of Synonyms, the manner of heaping epithets, the nature and use of Compounds, and we have sufficient evidence that the Cynewulfian poems were known to our author, as well as other O. E. poems which have influenced him in a lesser degree. But although the influence of Cynewulf and his school is so manifest, there are traits in our poem which show distinctly the work of a different hand and a different time.

Foremost among these is the clear, steady flow of narrative, which is the result of sentences carefully turned, with their subordinate and co-ordinate clauses fittingly connected by conjunctions; the result too of an avoidance of that exaggerated accumulation of synonymous names, or phrases giving variations, but not helping the action, which is especially characteristic of Andreas. The frequent use of pronouns, as well as the almost entire absence of the parallel sentence, a

form of pleonasm very common in Cædmonian and Cynewulfian poems, contribute, to this clearness. Our poet differs again from the Cynewulfian school in avoiding parenthesis and antithesis. The power of drawing a dramatic situation and working it out, which has so frequently come to our notice, does not characterise any previous O. E. poet to such an extent as it does the author of Judith.

Thus then, Judith was influenced by Cynewulf but is not by him nor by the author of any of the Cynewulfian poems.

A date later than that of the latest work by Cynewulf, certainly later than 800, must be assigned to Judith, but earlier than 991, the probable date of the Battle of Maldon. The result of every metrical investigation, the use of rime, the number and use of compounds and synonyms, the use of the pronominal forms ‚sê, sēo, þæt' as well as that of the Instrumental case point in the same direction. Much nearer in metrical exactness, and in nearly every particular stands the poem on the Battle of Brunanburh (937). Reasons for dating this poem later than Judith have been given on p. 56, and they can be strengthened by evidence that the poem itself affords. The number of words and phrases, even long enough to fill hemistichs, in this Chronicle-poem of 73 lines, which are either exact or very nearly exact repetitions from poems certainly older, is extraordinary[1]. The words and phrases that occur are such as have lingered in the poet's memory, and are very probably used without consciousness of borrowing at all.

Between Judith and Brunanburh the correspondences are mostly in remarkable words and phrases; there is however a striking similarity in the battle scenes[2] in both poems.

There are other battle scenes in O. E. sacred poetry e. g. Gen. l. 1983 ff., Ex. l. 161 ff., El. l. 26 etc., l. 110 etc., and these show certain resemblances with each other and with Judith, but by no means so numerous or striking as

[1] There are 35 hemistichs found in earlier poems. See Appendix III.

[2] cf. Cook X, XI.

those between Brunanburh and Judith. In this light, the partial identity of lines in Judith and Brunanburh is of considerable importance.

Thus, the widest limits for our poem extend over a period of 137 years, namely 800—937.

Have we evidence that would reduce these limits further? The great age for the religious Epic in O. E. poetry ends probably with the year 825 or thereabouts, when the Northumbrian and Mercian kingdoms were torn with dissensions, until they were reduced (827) to subjection by Ecgberht of Wessex. Our poem differs, as we have seen, in many important particulars from the religious Epics of the earlier time, it differs too, mainly in that it excels all three parts of the Christ and Satan, which ten Brink dates at the end of the ninth or beginning of the tenth century. In many details such as the use of rime, the frequent use of pronominal forms and the clear connection of sentences, our poem has indications of a time later than that ascribed to Christ and Satan.

There is moreover one significant word (hopian, l. 117)[1] that would further justify us in placing Judith at the end of the ninth or at the beginning of the following century. In the whole Beowulf, in the Cædmonian poems, as in the Cynewulfian, this word is unknown, the conception ‚hope' being expressed by ‚hycgan' or ‚wênan' and their respective parts. In the whole range of Old-English poetry, it is only found in Judith and in the Metra $7^{44}$, which are attributed to Ælfred. Dietrich (Haupt's Zeitschrift Band 9, p. 216) in his article on the two words ‚hycgan' and ‚hopian' shows that the latter word was of rare occurrence and therefore little understood in the 10th century, for the title „De Spe" is explained by „be hopan oððe be hyhte". King Ælfred uses „hopian to" and „to hôpa", and Ælfric uses the three words ‚hycgan', 'hopian' and ‚wênan'.

[1] On the origin of this word, Kluge says: „Für die Vorgeschichte ist die zugehörige Abstraktbildung angls. ‚hyht' Hoffnung bedeutsam, welche lehrt, dass germ. hopôn für *huquôn steht (idg. Wz.)." The corresponding word in M. H. G. is not found at all frequently, till the second half of the 13th century.

'Hycgan' occurs three times in the Battle of Maldon (123, 128, 133), but ‚hopian' not at all. The latter is absolutely unknown in the poetical portion of the version of the Psalms, but is frequently used in the prose portion[1]. The poet of Judith uses ‚hopian' and ‚hogian' (250, 273), and this again points to a time of transition, which cannot well be before the end of the ninth century, as the history of this word shows.

Next we must remember that although our poem is for the most part preserved in West-Saxon dialect, there are in it distinct traces of Anglian forms which the transcriber probably overlooked. There is nothing characteristically Northumbrian in these, that is not also Mercian. Now, for the production of works of art in Literature, either times of good fortune and peace, or times full of the exictement of victory, after a period of depression, are the most favourable.

It was after the Peace of Wedmore (878), with its assurance of victory won, that Ælfred was able to begin his own literary activity and encourage it in others.

Which of the states — Northumbria or Mercia —. rose from the humiliation of Danish rule, and stood at all events for a time with its own overlord and overlady practically independent of, though at one with the king of Wessex? By the conditions of peace which Ælfred made with Godrum, only a small portion of the former kingdom of Mercia was rescued from the Danes; the rest remained for a time a part of the Danelagh. Over this small portion of the former Mercia Ælfred placed Æþelred, who had married his sister Æthelflæd as under-king. For a time Mercia remained in peace under its new ruler, until 895 Hasting the Danish leader made a determined invasion, the brunt of which fell on Æþelred.

By well concerted action with the king, the Danes were defeated and the hopes of Mercia rose again. From this time on peace prevailed in Mercia. Northumbria on the contrary remained in the hands of the Danes till Edward in 924 deli-

[1] This difference is only one of many, tending to show the two portions to be of different ages.

vered it. History, then, indicates Mercia as the possible home for our poet at this time, and still more so when we take the following into account. After 895 Mercia had time and opportunity to husband her resources and strength. The death of Æthelred in 910 left Æthelflæd queen of Mercia, or as the Chronicle calls her 'Myrcena hlǽfdige'. She was in the truest sense 'Lady of the Mercians', for through her extraordinary energy the 'Five Boroughs', formerly part of the Mercian kingdom, were recovered.

Æthelflæd then is Mercia's Judith, for she by no ordinary strategy, we are told, raised her kingdom and people to their old position. She, like the Hebrew Judith, abandoned the older strategy of raid and battle, not indeed to murder the Danish chief, but to build fortresses and beleaguer her enemies.[1] Æthelflæd, is then a suitable and worthy heroine to have stirred a contemporary poet to his theme. In this estimation of her we are confirmed by William of Malmesbury in his 'Gesta Regum Anglorum'. The passage[2] quoted below presents us with a picture readily suggesting a Judith: „pavor hostium", 'immodici cordis foemina', 'virago potentissima', 'non mediocre momentum partium', all these are united with that eminently characteristic „favor civium".

This suggestion would place our poem between

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[1] cf. throughout: The Chronicle, Florence of Worcester, William of Malmesbury, Henry of Huntingdon.

[2] „Inter hæc non prætermittatur soror regis [sc. Edwardi] Ethelfleda Etheredi relicta, non mediocre momentum partium, favor civium, pavor hostium, immodici cordis foemina, quæ pro experta difficultate primi partus, vel potius unius, perpetuo viri complexum horruerit [var. horruit], protestans non convenire regis filiæ ut illi se voluptati innecteret, quam tale incommodum post tempus urgeret. Virago potentissima multum fratrem consiliis juvare, in urbibus exsruendis non minus valere: non discernas potiore fortuna an virtute ut mulier viros domesticos protegeret, alienos terreret." Wilh. Malm. Gesta Reg. Angl. Lib. II. 125. (ed. Stubbs I, 186).

Lappenberg, Geschichte Englands vol. 1. p. 355, writes: „Die Tochter Ælfreds bewährte sich als die würdige Herrin Mercias und stand auch als Wittwe dem Regiment ihres Landes so preiswürdig vor, dass ohne die Jungfrau-Königin sie in der Geschichte Englands unübertroffen, selbst unvergleichbar geblieben wäre.

the years 915 and 918 or soon after, during which period she obtained her greatest victories, dying in the last-named year.

Our other results agree admirably with this date. It leaves sufficient time for the West-Saxon author of Brunanburh to have become acquainted with the Judith, time too for it to be transcribed into West-Saxon form, and transcribed again at the end of the century in the MS. which we now possess.

The probability of this theory of course lies in the indications that the poem itself gives for a like date, but even apart from that it seems to me to have greater plausibility than the theory that would connect our poem with a child of twelve, who happened to bear the name of Judith.

The fourth question[1], viz. the relation of the story of the poem to its source, must next have our attention. The few points of difference between the Septuagint and Vulgate versions of Judith, given in Appendix I, point pretty clearly to the latter as the source of our poem.

All the main facts and several of the minor ones, such as the detailing of the two blows struck by Judith, the fetching of booty for thirty days (ânes mondes) have been preserved, as the Table (App. I) shows; but these have all been enriched with a detail, sometimes only suggested by the original, sometimes wholly wanting in it. There are however several deviations from its source, which tend to give our fragment that air of motived completeness which has been noted before.

In the very first scene Judith stands before us purer and holier than if, as in the original, she had been present at the feast ending in drunkenness and coarse revelry. Because of this deviation from his original, our poet is able, without offence, to draw a revolting picture of Holofernes, as he goads his warriors to drink, and drinks himself till he has no more sense in his cell of thought. The elaboration of the scene of revelry, together with the emphatic repetition ('medowêrige') of

[1] Cf. Cook „Sources and Art".

the state of Holofernes' followers, leaves the impression that it was owing to this drunkenness that escape was possible for Judith and her maid. There is no reference to the portions of the story that we should think must have been told in the first part of the poem, viz. the leave that was granted to Judith to go out to pray „nocte et ante lucem". There is distinct reference to this in Chap. XIII, 12 of the Vulgate the first part of which chapter is othewise pretty closely followed in our poem.

Again the entire omission of the conclusion of the episode telling of Achior (Vulg. XIII. 27 end: XIV. 6) is very noticeable. Indeed but for the numbering of the sections we should believe that at most a few lines at the beginning, perhaps only the lacuna in the first line, have to be supplied.

As already pointed out by Ebert (A. L. D. M. III. 26. Anm. 1), the opening lines have their exact counterpart in the lines that close the story of the poem. for ll. 347$^{b}$—350 form the thanksgiving of the poet, and thus the general impression of apparently motived completeness is increased. To emphasise the point I quote the lines:

1. [ne] twéode gifena,
in ðŷs ginnan grunde; héo ðar ða gearwe funde
mundbyrd æt ðam mæran þéodne, þâ héo âhte mæste þearfe
hyldo þæs hêhstan Dêman, þæt hê hîe wið þæs hêhstan brôgan
gefriðode, frymða Waldend; hyre ðæs Fæder on roderum
torhtmod tîðe gefręmede, þe héo âhte trumne geléafan
â to ðâm Ælmihtigan".

Cf. with the above:

342$^{b}$ "Ealles ðæs Jûdith sægde
wuldor weroda Dryhtne, þe hyre weorðmynde geaf,
mærðe on moldan rîce, swylce eâc mêde on heofonum,
sigorléan in swegles wuldre þæs ðe héo âhte sôðne geléafan
[â] to ðâm Ælmihtigan; hûru æt þâm ende ne twéode
þæs leânes þe héo lange gyrnde".

The 16$^{th}$ Chapter of the Vulgate has been shortened into the few lines telling of the thanksgiving of Judith, and thereby the proportions of the whole are preserved, and as we have seen an exact counterpart given to the opening lines. The

long prayer of thanksgiving, doubtless too subjective to please our poet, together with the dedication of the spoils in the temple of God, the visit to Jerusalem, the life and death of Judith might have been added. But her work was done, the work she had accomplished by divine help, and the poem ends, as it began, with praise and thanks, and the assurance of the divine help for all those who have true belief in God.

In this we see and understand the power of our poet; and in this consciousness of the completeness and beauty of our fragment, we feel that the eight or more Cantos that have probably been lost, especially if they only contained the story of the earlier part of the book Judith can be more easily spared than those that have been preserved.

Finally a few lines on the position of our poet in relation to other O. E. poets. Sufficient has been said of the high value of the work; it remains to point out that the poem stands alone, as the poem of a transition time in which epic and dramatic qualities are wonderfully combined. In this respect, as in language, in conceptions especially of the Deity, shortly in a diversity of ways, it stands apart from the so-called Cædmonian poems, and near as it is in many respects to the Cynewulfian poems it cannot be classed among them. It is one of the many poems of our earlier Literature, that not only every student should know, but also every man who has a care for his country's past.

# APPENDICES.

## I.

### A. THE SOURCE OF THE STORY IN JUDITH.

The question of the source of our story is a tolerably simple one, resolving itself into an investigation of the differences between the Septuagint and Vulgate versions, with the view of tracing characteristics of one or the other in our poem.

That our poem more closely corresponds with the Vulgate version, is quite clear from comparison of the foll. passages:

| Sep. | Vulg. | Poem. |
|---|---|---|
| XII. | XII. | 7—12. -girwan up swæsendo; tô đâm hêt . . . ealle đâ yldestan đegnas — þæt wæs þŷ fêorđan dôgor. |
| 10. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ, ἐποιησεν Ὀλοφέρνης πότον τοῖς δούλοις αὐτοῦ μόνοις, καὶ οὐκ ἐκάλεσεν εἰς τὴν χρῆσιν οὐδένα τῶν πρὸς ταῖς χρείαις. | 10. Et factum est in quarto die H. fecit coenam servis suis. | |
| XIII. | XIII. | |
| 1. Ὡς δὲ ὄψια ἐγένετο, .... ἦσαν γὰρ πάντες κεκοπωμένοι, διὰ τὸ ἐπὶ πλεῖον γεγονέναι τὸν πότον. | 1. 2. Ut autem sero factum est . . . erant autem omnes fatigati a vino. | 34. ôđ þæt — nêalêhte niht sêô þŷstre<br>29. dryhtguman sîne drencte mid wîne.<br>229. medowêrig. |
| XIII. | XIII. | |
| 3. ἦν γὰρ περικεχυμένος αὐτῷ ὁ οἶνος. | 4. H. jacebat in lecto, nimiâ ebrietate sopitus. | 67. Gefêol đâ wine swa druncen. |
| XIII. | XIII. | |
| 6. [there is no mention of the unsheathing] | 8, 9. Et pugionem ejus . . . exolvit, cumque evaginasset. | 78. and of scêâde abræd. |

Compare also Septuag. XIV. 12, 13, 14, 15 und Vulgate XIV. 9, 10, 11, 12, 13, also Septuag. XV. 11 and Vulg. XV. 13, 14 with the poem l. 242 onwards and ll. 324, 335—341 respectively.

## B. RELATION OF THE STORY IN THE POEM TO THAT IN THE APOCRYPHAL BOOK 'JUDITH'.

The object is to show at a glance how the poet used his source. The order of the Apocryphal book is therefore followed: words and phrases are printed either in black type or italics according as they are exact or free renderings of each other in the respective languages. Square brackets indicate different facts.

| Chap. & v. in Book J. | Text of Bk. Judith. | Corr. text in poem. | Line in p. Judith. |
|---|---|---|---|
| XII. 10. | Et factum est in quarto die H. fecit cœnam *servis suis* | Gefrægen ic đâ H..... girwan up swâsendo; tô đâm hêt.... *ealla đâ yldestan đegnas*.... þæt wæs þŷ fêorđan dôgor. | 7—12. |
| „ 10—19. | On this follows the sending for J. and the account of her part in the feast. | | |
| „ 20. | *bibitque (H.) vinum multum nimis, quantum nunquam biberat in vita sua* | Dâ weard H., *on gytesâlum* | 21, 22. |
| XIII. 1. | Ut autem *sero factum est*, festinaverunt servi illius ad hospitia sua, et conclusit Vagao ostia cubiculi sui, et abiit | ôđ þæt... *neâlâhte niht sêo þŷstre.* | 34. |
| | | wiggend stopon ût of þâm inne | 70. |
| | | dryghtguman sîne drẹncte mid wîne, . . . ., | |
| „ 2. | Erant autem omnes fatigati à vino | ôđ þæt hîe on swîman lâgon, oferdrẹncte his duguđe ealle, swylce hîe wâron dêâđe geslẹgene. Medowêrig | 29—31. 229. 245. |
| „ 3. | eratque J. sola in *cubiculo.* | seo hâlge mêowle gebrôht on his *bûrgetelde* | 56, 57. |
| „ 4. | H. jacebat in lecto, nimiâ ebrietate sopitus. | Gefêol đâ wine swa druncen. | 67. |
| „ 6, 7. | Stetit J. .... *orans* .... dicens: | *Ongan đâ swegles Weard be naman nẹmnan*, and þæt word âcwæđ | 80, 82. |
| „ 7. | *Confirma me Domine* — et respice in *hac hora ad opera manuum mearum*" cf. v. 9. | Ic đê frymđa *God*.... *nû*.... ..*forgif mê sigor*... | 83, 86, 88. |

| Chap. &. v in Book J. | Text of Bk. Judith. | Corr. text in poem. | Line in p. Judith. |
|---|---|---|---|
| XIII. 8, 9. | Et *pugionem* ejus, .. *exolvit*, cumque evaginasset illum, apprehendit comam capitis ejus. | *Genâm* đâ, ... scearpne *mêce*, .. and *of* scêâde âbsæd. Genam đâ ... fæste be feaxe sînum, tôâh hyne folmum. | 77, 78, 79. 98, 99. |
| „ 10. | Et *percussit bis* in cervicem ejus, et *abscidit* caput ejus, et abstulit conopeum ... [X. 19. conopoeo, quod erat ex purpura, et auro, et smaragdo .... intextum]. | *Sloh* đâ .... þæt *hêô healfne forcearf*, þone swîðran him. *Slôh đâ.. ôþre sîde*, þæt him þæt hêâfod wand forđ on đâ flôre. Flêôhnet fæger | 105, 106. 108, 111. 47. |
| „ 11. | Et tradidit caput H. *ancillae suae*, et jussit ut mitteret illud in peram suam | [þâ seô.. gebrôhte þæs hęrewîđan hêâfod ... on đâm fætelse] hyre (*foregęnga*) on hęnd âgeaf,.. hâm tô berenne. | 125, 26. 130, 31. |
| „ 12. | Et exierunt duae.... et *transierunt castra*, .. venerunt ad portam civitatis. | êôdon þâ idese bâ .. *ût of đâm herige*, ôđ hiê .. gegân hœfdon tô dâm wealgate. | 132, 33. 140, 41. |
| „ 13. | Et dixit J. longe custodibus murorum: | And þâ lungre hêt .. hyre tôgęânes gân, ... and hî ... in forlætan þurh þæs wealles geat" | 147, 151. |
| „ 13. | Aperite portas, quoniam nobiscum est Deus qui ferit virtutem in Israël. Et factum est. | | |
| „ 15. | At concurrerunt ad eam omnes, a minimo usque ad maximum. | Folc ônette, . , . þrungon and urnon, ealde ge gêônge. | |
| „ 17. | Dixit J.: "Laudate *D. D.* nostrum, | „Swâ êôw getâcnod hafađ mihtig | 197, 8. |
| „ 18. | „et interfecit in manu mea hostem populi sui hac nocte". | *Dryhten* þurh mîne hand" | |
| „ 19. | [et proferens de pera caput H. ostendit illis], dicens: „Ecce caput H". | [hêt .. hyre dînenne ... heâfod onwrîđan, and hyt tô bêhđe æt ŷwan þâm burhleôdum] „Hêr gê magon .. heâfod starian" | 171, 2, 3. 177, 9. |
| „ 20—31. | Hereon follows praise from the people, praise from Osias, and the continuation of the story of Achior. | | |

| Chap. & v. in Book J. | Text of Bk. Judith. | Corr. text in poem. | Line in p. Judith. |
|---|---|---|---|
| XIV. 1. | Dixit autem J. — „Audite me fratres, suspendite caput hoc super muros nostros". | | |
| „ 2. | Et erit, cum exierit Sol, accipiat unusquisque arma sua, et exite cum impetu. Mox autem *ut ortus dies.* | . . [Nu ic byddan wylle, þæt gê recene eôw fŷsan tô gefeohte]: „berað linde forð" *on ðâ morgentîd* | 187, 89. 191. 256. |
| „ 7. | Accepitque unusquisque vir arma sua, et egressi sunt cum grandi strepitu et ululatu. | þâ wearð snûde gegearewod: stôpon cynerôfe: | 199, 200. |
| „ 8. | Quod videntes exploratores, ad tabernaculum, H. concurrerunt. | [Hîe wordum þæt þâm yldestan ealdorþegnum wið þæs bealofullan bûrgeteldes . . þringan | 242. 248, 50. |
| „ 9. | Hi, qui in tabernaculo erant, . . . et ante ingressum cubiculi perstrepentes, excitandi gratia, inquietudinem arte moliebantur, ut non ab excitantibus, seu a sonantibus H. evigilaret. | Hî ðâ somod ealle ongunnon cohhettan, cirman hlûde. | |
| „ 10. | Nullus enim audebat . . intrando aperire. | [þâ wearð sîð and late sum tô ðâm ârod þâra beadorinca], þæt hê in þæt bûrgteld nîðheard nêðde. | 275. |
| „ 11. | Sed cum venisset ejus duces ac tribuni | | |
| „ 13. | Tunc ingressus Vagao cub. ejus: | | |
| „ 14. | Videns cadaver absque capite H. in suo sanguine tabefactum . . jacere super terram, exclamavit voce magna cum fletu, et s c i d i t v e s t i m e n t a s u a". Et d i x i t | funde ðâ [on bedde] blâone licgan . . . . gæstes gêsne. ongan . . . t e r a n . . his h r æ g l sǫmod, and þæt w o r d â c w æ ð | 278. 280, 2. |
| „ 16. | „. . ecce enim H. j a c e t in terra, et *caput ejus non est in illo*". (XIII. 1. d e c o l l a t u m). | „hêr lîð sweorde gehêawen, b e h e â f d o d healdend ûre." | 290. |
| „ 17. | Quod cum audissent . . timor et tremor cecidit super eos, et *turbati sunt animi eorum.* | Hî ðâ *hrêðwigmôde* | 290. |
| „ 18. | Et factus est clamor incomparabilis in medio . . | wurpon hyra wæpen of dûne | 291. |

| Chap. & v. in Book J. | Text of Bk. Judith. | Corr. text in poem. | Line in p. Judith. |
|---|---|---|---|
| XV. 1. | Cumque omnis exercitus ... audisset, fugit mens et consilium ab eis, et solo tremore et metu agitati, fugae præsidium sumunt. | gewitan . . on fleâm sceacen | 291. |
| „ 2. | . . evadere festinabant Hebræos, quos armatos super se venire audiebant. | Him mon feaht on lâst. Him on lâste fôr swêot Ebrêa. | 292. 298. |
| „ 3. | Videntes itaque filii Israël fugientes, secuti sunt illos. | | ‡ |
| „ 6. | et persecuti sunt eos in ore gladii, quousque pervenirent ad extremitum finium suorum. | | |
| „ 7. | Reliqui autem, qui erant in B. ingressi sunt castra A. et prædum, quam fugientes A. reliquerant — abstulerunt. Hi vero, qui victores reversi sunt ad B. omnia quæ erant illorum attulerunt secum . . | Đâ sêo cnêoris eal, . . wâgon helmas and hupseax, hâre byrnan etc. | 323, 25. |
| „ 13. | Per dies autem triginta, vix collecta sunt spolia Ass. a populo Israël. | ânes mônđes fyrst | 324. |
| „ 14. | Porro autem universa, quæ H. *peculiâria* fuisse probata sunt, dederunt J. in auro et argento, et vestibus, et gemmis, et omni supellectili, et tradita sunt illo a populo | Hî to mêde hyre . . H. sweord and swâtigne helm, swylce êac sîde byrnan, gerênode rêadum golde, and eal þæt se . . sinces âhte ođđe *sundoryrfes*, beâga and beorhtra mâđma, hî þæt þêre beorhtan idese âgêafon | 335—341 |
| XVI. 1. | Tum cantavit hoc Dom. J., dicens: | Ealles đæs J. sægde wuldor weroda Dryhtne | 343. |

The rest of the 16th chap. consisting of the long thanksgiving by Judith, the visit to Jerusalem, the dedication of the weapons of H. in the Temple, the remainder of the life and the death of Judith are not introduced into the poem. Our poet has taken the bare facts, the elaboration is his own.

# II.

## LIST OF WORDS (SIMPLE AND COMPOUND) OCCURRING ONLY IN JUDITH.

(cf. words marked in Cook's Glossary.)

A. Compounds:

(a). Substantives: æscplega (217): bûrgeteld (57, 248, 276): byrnhǫm (192): camp-wîg (333): cumbol-wiga (243, 259): eald-hęttende (321): ęcgplega (246): fâsten-geat (162): flêohnęt (47): gûðsceorp (329): gystern (40): gytesâl (22): hêafod-gerîm (309): helle-bryne (116): hęre-folc (234, 239): hęre-wæða (126, 173): hildeleôð (211): morgen-colla (245): [sige]-ðûf (201) (ðûf only Ex. 158, 342: El. 123): swyrd-geswing (240): wæl-stel?) (313): weâ-gesîð (16): wînhâte (8): wuldor-blæd (156): wyrmsęlc (119): Total 25.

(b). Adjectives: arod (275) — the quantity of the 'a' is uncertain, the metre requires it long, its probable connection with 'caru' would make it short —: dêoful-cund (61): dolhwund (107): ellenþrîst (133): gâl-ferhð (62): gâl-môd (256): gearu-þancol (342): heolfrig (317): hęte-þancol (105): medowêrig (229, 245): scîrmæled (230): slege-fâge (247): styrn-môd (227): þearl-môd (66, 91): Total 14.

(c). Verbs and other parts of speech: be-æftan (adv. 112) — æftan is only found Brun. 63: be-hêafdian (290) the simple verb is not found: binnan (prep) — from 'be + innan': for-ceorfan (105) the simple verb is only found, Rood 66, Rid. 29[4], Dan. 511, Ps. 73[6]; but cf. â-ceorfan Dan. 568, Ps. 88[20] and be-ceorfan Beow. 1590, 2138: ge-dyrsian (300): ofer-drencan (31) — simple verb is found in Jud. 29, Ps. 59[3], 68[22], 106[17]: onwrîðan (173) — simple verb only in Gen. 1532, 1762. Total 7.

B. Uncompounded words: bolla (17): cohhettan (270): fætels (127) (dim. of fæt): gŷlan (25): lêap (111) cf. Goth. Leib: tîð (6) = — Mod-Eng. tithe a tenth — a gift: ðînen (172). Total 7.

Cook marks the foll: ælfscîne (14) but cf. ælf-sciêne Gen. 1827, 2730: gûðfana read in Ex. 159: heolstor (121, adj.)



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but the same word as adj.-subst. is of frequent occurence, cf. El., And. etc.: hwealf (214) as adj.-subst. = that which is vaulted Beow., 576: sweorcendferhđ (269), but the same word (sworcen-ferhđ) occurs in Manna Wyrde 25: þeôwen (74) cf. þeôwe Ps. 85[15], 115[6].

THE FOLLOWING CORRESPONDENCES (NOT IN COOK'S LIST) HAVE COME TO MY NOTICE.

Under „Beowulf": 3 (b) biddan wylle (Jud. 84, 187): cf. Beow., 427. And. l. 84: El. l. 790. (This necessitates the transference of „biddan wylle" from, An. I (b) to 3 (b). and insertion under Elene 3 (b). Also under „Beowulf": 1 (b). „sittan côdon" (Jud. 15) cf. Beow., 493.
Under „Guthlac": 1 (a). hwearf (Jud. 249) cf. Gu. l. 234.
„ „ : 1 (b). „neah geđrungen" (Jud. 287) cf. Gu. 906.
„ Genesis : 1 (a). ælfscîne (Jud. 14) cf. Gen. 1827, 2730.
„ „ : 2 (a). ellor (Jud. 112) cf. Gen. 773, 1868. Beow., 55, 2254.
„ Fates of Men: 1 (a). „sworcen-ferhđ" (Jud. 74). Manna Wyrde 25.
„ Metra: 2 (b). of dûne (Jud. 291) cf. Metra 1[80]. 20[167]. 31[13].
Gnomici (Cotton) 30.

## III.

### CORRESPONDENCES IN THE 'BATTLE OF BRUNANBURH' WITH JUDITH AND OTHER POEMS.

A. The following hemistichs in the ‚Battle of Brunanburh' are found in other poems. Poems certainly later are quoted in brackets:

Line. 1. eorla dryhten Jud. 21: Beow. 1050, 2338.
„ 2. beorna bâhgyfa. El. 100, 1199. (Edgar. 30).
„ 4. sweorda ecgum cf. Beow, 2961. ecgum sweorda.

Line. 6. hamera lâfum cf. Rid. $6^{7}$. hamera lâfe.
„ 8. from cnêomægum cf. El. 688. for cnêomagum.
„ 14. on morgentîd Beow. 484, 518. cf. Jud. 236. „on đâ morgentîd".
„ 14. mære tungol cf. Ph. 119. mærost tungla.
„ 15. glâd ofer grundas Beow. 2073. cf. the whole passage in both poems. (cf. Beow. „siđđan heofones gim" cf. Brun. „siđđan sunne up".)
„ 16. êces dryhtnes Ph. 600. Men. 12.
„ 18. gârum âgeted And. 1145.
„ 21. andlange dag Beow. 2115: And. 819, 1276: Gu. 1251.
„ 21. êorodcystum El. 36.
„ 25. heardes hondplegan cf. Gen. 2057 heardan hondplegan.
„ 26. ofer eargeblond El. 239.
„ 27. on lides bôsme Gen. 1332, 1410: cf. Gen. 1306 on scipes bôsme.
„ 28. land gesôhton And. 268.
„ 30. sweordum âswęfede Jud. 322 cf. Beow. 567 „sweotum as.".
„ 32. þe geflêmed weard Dan. 261.
„ 33. nẏde gebæded Met. $6^{14}$ (Edm. 9).
„ 34. litle werede Gen. 2093.
„ 36. on fealone flôd Beow. 1950 cf. And. 421, 1540.
„ 36. feorh generede Dan. 234.
„ 39. hâr hilderinc Beow. 1307.
„ 41. on folcstede cf. Jud. on þam folestede. cf. 49 „on campstede".
„ 43. on wælstôwe (B. of Maldon 293).
„ 44. gylpan ne þorfte cf. Gu. 210. gylpan ne þorftan.
„ 50. gumena gemôtes cf. Desc. into Hell. 2 „gumena gemôt" cf. on wera gemôtes An. 650.
„ 56. æwiscmôde Gen. 896.
„ 61. salowigpâdan cf. Jud. 211. ‚salowigpâda'.
„ 61. and þone sweartan hrefn cf. Jud. 206 „and sê wanna hrefn".
„ 62. hyrnednebban cf. Jud. 212. hyrnenębba.
„ 64. wulf on wealde El. 28. cf. Jud. 206 „wulf in walde".
„ 68. sweordes ecgum Beow. 2961 (Brun. 4.)

Linc. 68. þæs pe us secgað bêc. Gen. 227. cf. Cri. 785 „us secgað bêc".

„ 71. ofer brâde brimu Gen. 2192.

„ 72. wlance wîgsmiðas Manna Môde 14.

B. Similar hemistichs.

„ 4. 42. æt sæcce geslôgon: beslagen æt sæcce cf. Gen. 2149 „æt hilde geslôh": Jud. 289.

„ 6. heôwon heaðo linde cf. Jud. 384 „linde heôwon".

„ 9. land ealgodon cf. „helm ealgodon" And. 10.

„ 10. hord and hâmas cf. Beow. 912 „hord and hleoburh".

„ 13. secga swâtê cf. Gen. 986 „monnes swâtê".

„ 15. godes condel beorht cf. Ph. 91. „godes condelle" cf. the whole passage in Ph. cf. æðele Phô. 93.

„ 17. sâh to setle, cf. And. 1250, 1306.

„ 20. wîges sæd cf. „beadurinca sæd" Rid. 6[2].

„ 31. unrîm heriges cf. Christ. 569 „folces unrîm".

„ 34. tô lides stefne cf. And. 291 „of nacan stefne".

„ 38. com on his cỳððe cf. Jud. 312 „becom to cỳððe".

„ 43. wundum forgrunden cf. gledum forgrunden Beow. 2335: bæle forgrunden Ph. 227.

„ 44. geonge æt gûðe cf. And. 1332 „gingran æt gûðe" Jud. 123. „Iûdith æt gûðe".

„ 46. eald inwidda cf. Jud. 28 „se inwidda".

„ 73. eard begeâton cf. Beow. 2249 „gode begeâton".

Thus in a poem of 73 lines, there are 35 half-lines found in other poems, and 13 half-lines which closely resemble those in other poems.

In addition to these there are two passages closely resembling corresponding passages in other poems.

(1). The setting of sun cf. Phönix 90. (2). Battle-scene cf. Jud. 205 and Elene, 27—30, 110—112.

C. The following poetical ἅπαξ λεγόμενα in Brunanburh are also noticeable:

ealdor-lang (3): heaðu-lind (6): ge-æðele (7): scip-flota (11): dennian (12): here-flỳman (12): mylen-scearp (24): cnear (35): nägled-cnearrum (53): bil-gesliht (45): herelâf (47): cumbolgehnâst (49): gârmitting (50): wæpengewrixle (51):

wælfelda (51): hasupâdan (62): æftan (63): gûð-hafoc (64): ârhwat (73).

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## IV.

[Note to pp. 47, 48].

On pp. 47, 48 an emendation of l. 287 ff. has been suggested, which while suiting the meaning and metre of the line, does not in any way explain how the corruption of the text came about.

Prof. H. Frank Heath has however hit upon a most happy emendation, which satisfies all requirements. He points out that if the MS of which ours is a copy read 'mid niþe nipum', it would be easy for confusion to take place between the 'thorn' and the 'wên'. Moreover, as the initial letters 'ni' are identical, the combination of 'niþe' and 'nipum' to produce 'niþum' (or, as our scribe consistently uses 'ð' in the middle of a word, 'niðum') is one that a copyist would be very likely to make.

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DER ALTHOCHDEUTSCHE ISIDOR.

STRASSBURG.
KARL J. TRÜBNER.
1893.

DER

# ALTHOCHDEUTSCHE ISIDOR.

FACSIMILE-AUSGABE

DES

## PARISER CODEX

NEBST

CRITISCHEM TEXTE DER PARISER UND MONSEER BRUCHSTÜCKE.

MIT EINLEITUNG, GRAMMATISCHER DARSTELLUNG UND EINEM AUSFÜHRLICHEN GLOSSAR

HERAUSGEGEBEN

VON

GEORGE A. HENCH.

MIT 22 TAFELN.

STRASSBURG.
KARL J. TRÜBNER.
1893.

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# FRANCIS A. MARCH

GEWIDMET.

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# EINLEITUNG.

Während der dunkelsten Periode des mittelalterlichen Christentums, im siebenten und achten Jahrhundert, bildeten die Werke des spanischen Bischofs Isidor von Sevilla († 636) die grosse Schatzkammer des Wissens im Abendlande.[1] Unter diesen hob sich besonders hervor der seiner Schwester Florentina gewidmete Tractat *De fide catholica ex veteri et novo testamento contra Judaeos*, welcher, nicht nur gegen die Juden gerichtet, sondern auch zur Bekehrung der noch immer den Lehren des Arianismus anhängenden Westgoten in Spanien bestimmt, als eine Hauptstütze des Athanasianismus angesehen wurde. Was war also wohl natürlicher, als dass diese Schrift beim Wiederaufleben der geistlichen Wissenschaften unter Karl dem Grossen ins Idiom übertragen wurde? Diese Übersetzung ist der althochdeutsche Isidor. Sie diente aber nicht dazu, einem augenblicklichen und dringenden Bedürfnis abzuhelfen, und kann also mit den Capitularien Karls des Grossen, jenen untrüglichen Wegweisern auf dem Gebiet der Religions- und Culturentwicklung jener Zeit, nicht in unmittelbare Verbindung gebracht werden.

Der Isidor ist die erste ahd. Übersetzung von wirklich literarischem Werte, welche auf uns gekommen ist. Sie zeichnet sich mit den verwandten Monseer Bruchstücken dadurch aus, dass sie nicht bloss aus zusammengefügten Glossen besteht, sondern eine kunstvolle Übersetzung ist.

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[1] Vgl. Ebert, Allgem. Gesch. d. Lit. d. Mittelalters im Abendlande, Bd. I S. 555 ff.

Der Übersetzer des Isidor besass eine für jene Zeit bewunderungswürdige Kenntnis des Latein, er würdigte aber auch seine Muttersprache und war redlich bestrebt, ihre Eigentümlichkeiten zu wahren. Er war ein Rheinfranke, und seine Gelehrsamkeit deutet auf mittelbare oder unmittelbare Verbindung mit dem Hofkreise Karl's; sonstige Fragen aber über seine Identität und die Ortschaft, wo er lebte und wirkte, bleiben bis jetzt unbeantwortet und werden sich wohl nie mit Sicherheit beantworten lassen.

Es existieren jetzt zwei Hss., welche Bruchstücke des ahd. Isidor enthalten, Cod. 2326 in der Nationalbibliothek zu Paris (P), und der zerschnittene Monseer Codex 3093* in der Hofbibliothek zu Wien (M), welcher Bruchstücke von fünf Blättern des isidorischen Textes und der Übersetzung enthält. Eine Beschreibung letzterer Hs. findet man in der Einleitung zu meiner Ausgabe der Monseer Fragmente S. IX f. Ausserdem muss es, wie Holtzmann (Germania I 467 f.) und Kögel (Beitr. IX 328 f.) nachgewiesen haben, noch eine Hs. in Murbach oder in Reichenau, dem Mutterkloster von Murbach, gegeben haben. Denn in dem Glossar Jun. C, mit den Murbacher Hymnen in derselben Hs. enthalten (vgl. Sievers, Murbacher Hymnen Einl. S. 2), finden sich einige Glossen, die offenbar aus einer Hs. entnommen wurden, welche den Isidor und einige der sogenannten Monseer Fragmente enthielt.

## DIE PARISER HANDSCHRIFT.

Cod. 2326 der Nationalbibliothek ist in Velin gebunden und trägt den Titel 'Isidorus contra Judaeos'[1]. Die Blätter sind 24 cm lang und 14—15 cm breit. Das Pergament ist von guter Qualität und hat eine gelbliche Farbe. Die Hs. bestand ursprünglich aus 12 Quaternien und noch drei Extrablättern. Die Hefte sind am unteren Rande der letzten Seite numeriert (vgl. die Facsimile XVI und XXXII). Das

[1] Jetzt ist die Hs. neu gebunden und trägt den Titel 'Isidori Tractatus adversus Judaeos', wie mir Prof. Collitz aus Paris berichtet. (Correcturnote.)

erste Heft, welches den Anfang des isidorischen Tractats enthielt, ist verloren gegangen, ebenso die beiden letzten Blätter des vierten Heftes und auch das erste Blatt des fünften. Die Hs. enthält also jetzt 88 Blätter, und diese sind in neuerer Zeit nach dem jetzigen Zustand der Hs. numeriert.

Der Codex enthält folgende Werke: I. *Isidorus de fide catholica contra Judaeos*. Das erste Buch *De nativitate Domini* schliesst ab mit Bl. 49$^{r}$ (urspr. 60$^{r}$), und das Ende wird durch 'Explicit Liber Primus' bezeichnet. Das zweite Buch *De vocatione gentium* reicht bis Bl. 79$^{r}$ (urspr. 90$^{r}$), und das einfache Wort 'Explicit' bekundet den Abschluss des ganzen Tractats. In diesem Teile der Hs. hat die Tinte eine rostig-braune Farbe. Die äusseren Ränder des Pergaments sind ausreichend, die inneren aber knapp (vgl. Anm. zu Bauhnunc 16, 20). Die Länge des Schreibraums beträgt ca. 18 cm, die Breite ca. 12 cm. Die senkrechten zur Abgrenzung des Schreibraums bestimmten Linien, sowie die für die Anfangsbuchstaben und auch die wagerechten Linien für die Schrift sind mit dem Griffel gezogen (vgl. z. B. Facsimile IX). Es befinden sich zweiundzwanzig wagerechte Linien auf der Seite, jedoch ist auf Bl. 15 (SS. 29, 30) noch eine überschüssige Linie gezogen worden. Die ersten 33 (urspr. 44) Blätter sind durch eine senkrechte Tintenlinie in zwei ein wenig ungleiche Spalten geteilt. Auf den ersten 43 (urspr. 59) Seiten ist in den linken Raum die lateinische Vorlage, in den rechten die deutsche Übersetzung geschrieben. Von Blatt 22$^{v}$ bis 33$^{v}$ (urspr. 30$^{v}$—44$^{v}$) ist das Latein eingetragen, aber der Raum für das Deutsche leer geblieben.

II. In der leeren Spalte Bl. 25$^{v}$ steht von späterer Hand folgendes neumierte Lied: anianus aurelianorum pontifex clarus stetit in uirtutibus. Beatus anianus episcopus aurelianensis ciuitate electus pastor uero egregius spiritu sancto repletus ecclesiam sibi creditam strenue gubernauit. Dum quidam artifex per tecta discurreret dilapso pede ad terram corruit, mox uir domini uexillo crucis super eum imprimens medelam corporis quam (quem Hs.) querebat obtinuit.

III. In der leeren Spalte Bl. 30$^{v}$ findet sich in eckiger Schrift ein lateinisches Citat, wovon der erste Satz lautet: Ego sum alpha et o primus.

IV. Von Bl. 79$^{v}$ bis 85$^{v}$ d. h. bis zum Ende des urspr. zwölften Heftes steht ein lateinisches Glossar, welches in zwei Spalten mit schwarzer Tinte und in einer von der des Tractats abweichenden Schrift geschrieben ist.

V. Auf Bl. 86$^{r}$ folgt eine Maas-, Gewichts- und Münztabelle 'In Osee' betitelt.

VI. Auf Bl. 86$^{v}$ bis 88$^{r}$ befindet sich eine langschweifige Abhandlung über die Dreieinigkeit, welche mit den Worten 'Aurum et argentum non est mecum' anfängt. Der letzte Satz lautet: Quae superius sic strictim tetigisti rogo (rego Hs.) ut paulo latius mihi exponas. Die Abhandlung ist in zwei Spalten geschrieben mit derselben Tinte und in derselben Schrift wie IV.

Weiter unten auf Bl. 88$^{r}$ das Citat: Dominus mihi adiutor non timebo quid faciat mihi homo. Bl. 88$^{v}$ ist mit tironischen Noten gefüllt.

## PALAEOGRAPHIE DES TRACTATS.

Holtzmann in seiner Ausgabe s. 2 ff. behauptet, die Schrift sei merovingisch und vergleicht sie mit der Probe in Mabillon, De re diplomatica s. 349. Ich vermag diese Ansicht nicht zu teilen. In kalligraphischer Hinsicht steht der Isidor so weit über den von Mabillon und Arndt (Schrifttafeln 10, 11, 12, 28) gegebenen Beispielen der merovingischen Schrift, dass man ihn mit diesen nicht auf eine Stufe stellen darf. Er ist vielmehr mit dem 'Brevier des Alaric' und den 'Psaltern aus der Zeit Karls des Grossen' Nr. 16 und 17 in dem Album Paléographique par la Société de l'Ecole des Chartes, auch mit den von Arndt (Taff. 37 und 40) gegebenen Proben der karolingischen Schrift zu vergleichen. Die Regelmässigkeit der Buchstaben, die aufrecht sind, die Worttrennung und die Interpunktion deuten auf karolingische Schrift, nur sind die Abkürzungen, obgleich die gewöhnlichen, häufiger als in den besten karolingischen Handschriften.

Es erscheinen aber einige merovingische Buchstaben und Digraphen in unserer Hs. wie z. B. ec Lat. 5, 14, es Lat. 5, 13, en Lat. 2, 22 u. s. w., nt Lat. 12, 4. 18, 13. 24, 4. 25, 1 ahd. 27, 14 u. s. w., ti ahd. 5, 16. 7, 6 u. s. w., us Lat. 18, 17 u. s. w. ahd. 1, 22, ro Lat. 5, 14, welche aber sämmtlich in der vorkarolingischen Minuskel wiederkehren, auch an 5, 19. 6, 19 u. s. w., ar Lat. 23, 20, as Lat. 2, 6 und das lange c Lat. 5, 7 ahd. 3, 5 u. s. w., die in dem 'Diplom von Karl dem Grossen 31. März 797' (Album paléographique Nr. 16) zu finden sind. Der Tractat ist nach meiner Ansicht in frühkarolingischer Schrift mit Reminiscencen der merovingischen geschrieben.

## GESCHICHTE DER HANDSCHRIFT.

Holtzmann vermutet (Is. p. 3) wegen des Vorhandenseins des Gedichts auf den h. Anianus (II oben), dass die Hs. in Orleans entstanden sei, und dieser Theorie hat Scherer beigepflichtet (Denk.$^2$ s. 526). Da, wie oben bemerkt, die Schrift des Liedes eine ganz andere und entschieden spätere ist, als die des Tractats, so ist diese Beobachtung nicht beweiskräftig. Im Gegenteil deuten die Kriteria der Sprache auf Rheinfranken als den Entstehungsort der Hs. bin. Es ist alsdann nicht unwahrscheinlich, dass später die Hs. auf irgend eine Weise in die Klosterbibliothek zu Orleans gekommen ist, und dass erst dann das Lied in den leeren Raum eingetragen wurde.

Erst im XVI. Jahrhundert taucht die Hs. wieder auf, diesmal im Besitze des gelehrten Sammlers Pierre Pithou. Denn Palthen in der Vorrede zu seiner Ausgabe (s. XII) bemerkt, dass der Codex früher P. Pithou gehörte und diese Nachricht hatte er zweifelsohne von Baluze, dem Gelehrten und zugleich Bibliothekar Colberts, dem er für den Gebrauch der Hs. seinen Dank ausspricht. Als Pithou 1596 starb, kam der Isidor mit den übrigen Hss. in den Besitz des Präsidenten J. A. de Thou, in dessen Familie er bis 1680 blieb, in welchem Jahre der Minister Colbert ihn samt den ältesten Hss. der de Thou'schen Bibliothek

kaufte und seiner Bibliothek einverleibte. Colbert's Bibliothek ging 1732 an die Bibliothèque Impériale, jetzt Nationale, über (vgl. L. Delisle, Inventaire Général Bd. I Einleitung ss. 138 und 155).

## AUSGABEN.

Es giebt seit 1706 nicht weniger als sechs Ausgaben des Pariser Isidor, deren Titel ich chronologisch geordnet anführe (vgl. Weinhold, Is. s. 56—57).

1. Joh. Philippus Palthenius. Tatiani Alexandrini harmoniae evangelicae antiquissima versio Theotisca ut et Isidori Hispalensis ad Florentinam sororem de nativitate domini passione resurrectione etc. libri eadem lingua conversi fragmentum . . . . Gryphiswaldiae 1706. Der Text des Isidor steht auf ss. 237—270, die Anmerkungen dazu auf ss. 398 - 417.

2. Io. Schilterus. Thesaurus antiquitatum teutonicarum etc. Tom. I pars II pp. 1—12. Ulmae 1728.

3. Fridericus Rostgaard. Fragmentum Linguae theotiscae vetustissimum, Sive pauca quaedam capita ex libello S. Isidori Hispalensis episcopi de Domini et Salvatoris nostri nativitate, passione et resurrectione, coelique ascensu .... Ex Codice membraneo .... omni cum cura scripsit Fridericus Rostgaard 1697 (enthalten auf ss. 335—409 der Dänischen Bibliothek oder Sammlung von Alten und Neuen Gelehrten Sachen aus Dännemarck. Zweites Stück. Coppenhagen und Leipzig 1738.)

4. E. G. Graff. Althochdeutsche im Cod. par. 2326 enthaltene Übersetzung eines Theils des isidorischen Tractats de nativitate domini. Treu nach der Handschrift herausgegeben (in Germania, Neues Jahrbuch der Berliner Gesellschaft u. s. w. Berlin 1836 Bd. I ss. 57—89.)

5. Adolf Holtzmann. Isidori Hispalensis de nativitate Domini, passione et resurrectione regno atque judicio epistolae ad Florentinam sororem versio francica saeculi octavi quoad superest. ex codice Parisiensi edidit, annotationibus et glossario instruxit ... Carolsruhae 1836 (vgl. Germania I 462—64). Eine ausgezeichnete Ausgabe.

6. Karl Weinhold. Die altdeutschen Bruchstücke des Tractats des Bischof Isidorus von Sevilla de fida catholica contra Judaeos. Nach der Pariser und Wiener Handschrift mit Abhandlung und Glossar herausgegeben. Paderborn 1874 (vgl. E. Kölbing, Germania XX s. 378—381).

### DER LATEINISCHE TEXT.

Auf den Kehrseiten der Monseer Blätter XXXII, XXXIII, XXXIV, XXXV und XXXVI ist zum Teil der lateinische Text enthalten. Bl. XXXII$^{v}$ (lat.) entspricht XXXIII$^{r}$ (ahd.), und ist daher letzterem gegenüber gedruckt. Die Abweichungen von dem Texte des Arevalus[1] sind folgende: 2 ipse, Arev. ipsa. 6 iu*daeis qui non credunt*, Arev. qui non credunt iudaeis. 11 genuit, Arev. generavit. 26 Quia, Arev. Quod. 28 Querunt *(multi) tempus, quando sit dei filius* genitus, Arev. Quod si quaeritur, quando, vel quomodo, pater filium genuerit, respondetur, cur quaeritur, tempus, quando sit, Karlsruher Cod. CXII p. 33 Et quęritur tempus quando sit.

Bl. XXXIII$^{v}$ reicht von Cap. II 1 bis 4 und stimmt von z. 11—30 mit P. I bis II 18 (absconsa est) überein. Die ersten elf Zeilen lauten wie folgt (das Cursiv gedruckte aus Arevalo):

*a diebus æternitatis. Et* iterum:
*Ante solem permanet n*omen eius et ante lunam sedis *eius,*
*Sed et pater eundem* ante luciferum
*id est ante omnia tem*pora genuisse tæstatur,
*quod et ipse filius dei u*erbum uirtus et sapientia
*de sua natiuitate con*firmat dicens:
*Necdum erant abyssi et* ego iam concepta eram.
*necdum fontes aqu*arum eruperant,
*necdum montes gra*ui mole constiterant,
*ante colles ego parturie*bar. Adhuc terram
*non fecerat et flumina* et cardines orbis

2 sedes Arev. 4 testatur Arev. 7 conceptus Arev.

[1] S. Isidori Hispalensis episcopi Hispaniarum Doctoris opera omnia denuo correcta et aucta recensente Faustino Arevalo. Tom. VI Romae 1802 Pp. 1—114 De fide catholica ex veteri et novo testamento contra Judaeos.

Fernere Abweichungen des M. von P. und Arev. sind: 12 caelos, P. 1, 4 celos. 17 illam, P. 1, 14 Arev. illum. 18 * *n*oscuntur, P. 1, 15 cognoscuntur, Arev. noscuntur. 24 P. 2, 5 enarrauit, Arev. enarrabit. 26 * ebitur, P. 2, 9 confitebitur, Arev. profitetibur. 26—27 quomodo *** generari, P. 2, 10 quomodo potuit a patre filius generari, Arev. quomodo filius potuit a patre generari.

Bl. XXXIV$^{v}$ reicht von Cap. III 5 bis 7 (P. VIII 17 nisi — IX 19 psalmo). Varianten: 1 nisi, P. 8, 17 Nisi. 3 pluit ignem in *sod*omis, P. 8, 22 pluit in sodomis, Arev. pluit in sodomis ignem. 5 sulphur, P. 9, 4 suphur. 6 dubitet, P. 9, 6 Arev. dubitat. 8 P. 9, 8 dominus, Arev. dominus a domino. 12 filiiquae P. 9, 15 filiique, Arev. et filii.

Bl. XXXV$^{v}$ reicht von Cap. I bis 4 (P. XIII 17 Ignorantes — XVI 4 uocabulo). Varianten: 2 Non, P. 13, 20 Arev. Nec. 5 ead *, P. 14, 4 Arev. eandem; 5 P. 14, 5 primo, Arev. secundo. 6 dauit, P. 14, 7 dauid. 7 Dixit uir, P. 14, 7 dixit uir. 11 dominator fortis is*r*ael hominum iustus, P. 14, 14 dominator fortis israhel hominum iustus, Arev. fortis Israel dominator hominum iustus. 12 locutus, P. 14, 19 loqutus. 20 In, P. 15, 7 in (ahd. In). 22 Sicut in sequentibus, P. 15, 13 Sic in consequentibus, Arev. Sic et in consequentibus. 19 liquefac*i*et flauit spiritus, P. 15, 14 et liquefaciet ea flat spiritus, Arev. liquefaciet ea; flabit spiritus. 18 trea, P. 15, 18 tria.

Die Bruchstücke von XXXVI$^{v}$ enthalten Teile von 9 Zeilen Cap. V 4 bis 5 (P. XXIV 12 iste uir — XXV 8 natiuitatis). Es sind wenige Wörter noch lesbar. Variant: 7 Necdum, P. 25, 14 necdum.

Man sieht hieraus, dass M. und P. bis auf einige Abweichungen, meistens Schreibfehler und Auslassungen, übereinstimmen, und daher sicher auf eine gemeinsame Vorlage zurückgehen. Diese Vorlage aber wich von dem Texte des Arevalus bedeutend ab, wie man aus den Varianten ersehen kann (vgl. besonders P. 9, 21. 21, 15. 26, 19. 30, 21. 32, 13—14. 20—21. 34, 7—8. 36, 19. 39, 3. 19 - 20.) Der von Holder in dem Vorwort (s. 6) zu Holtzmann's Altdeutsche Grammatik Bd. I Abt. 2 erwähnte Reichenauer

Codex (jetzt Karlsruher Cod. CXII) hat für unseren Text keine Bedeutung, denn er enthält eine ganz andere Recension als die Vorlage von P. und M. Zum Beispiel der Titel des vierten Kapitels lautet 'Quia christus a patre genitus est', der des fünften 'De trinitatis significatione'.

Der lateinische Text, welcher in Codices P. und M. erhalten ist, ist die Vorlage der ahd. Übersetzung, denn das Althochdeutsche folgt dem Latein der Codices, wo letzteres vom Arevalo abweicht. Selbst den verderbten Stellen in der Vorlage war der Übersetzer gerecht zu werden bestrebt (vgl. 6, 5—7. 18, 6. 22, 17. 23, 8. 24, 5. 12 - 13. 39, 12—13 und besonders 12, 21). Das Suffix des Futurums der ersten Conj. lat. erscheint gewöhnlich in der Form — auit, wofür Arev. richtiger — abit. Dies ist einmal durch das ahd. Praeteritum übersetzt (2, 5), viermal durch das Praesens (32, 18. 37, 15. 39, 10. 40, 8), einmal durch das Futurum mit scal (39, 6) und einmal (15, 17) steht in P. das Praesens flat neben flauit in M. und flabit in Arev. durch das Praesens übersetzt.

## ABSCHRIFT UND ORIGINAL.

Cod. P. ist ebenso wie M. eine Abschrift. Denn der Abschreiber des P. hat einige Wörter in dem lat. Texte ausgelassen, welche die ahd. Übersetzung voraussetzt: 30, 8 quia (sicut), dhazs so selp so, 40, 12 (ad) mensuram, zi mezsse, 40, 14 inest (ei), in imu ist, und besonders 8, 22 pluit (ignem) in, regonoda fyur in; man merke dass ignem in M. erhalten ist (s. o.). Auch bei der Vergleichung des ahd. Textes in P. mit dem in M. stellt es sich heraus, dass M. an einer Stelle offenbar die ursprünglichere Lesart hat: P. 13, 1 Endi mih, M. 35, 25 See enti mih, lat. Ecce et me. Die übrigen Abweichungen des M. von P. sind in den Anmerkungen zu ss. 5—7, 11—13 angeführt. Während M. aus dem verloren gegangenen Stammcodex x durch Vermittelung einer bajuvarisierten Copie y abgeleitet ist, ist P. eine unmittelbare Abschrift von x, wie die Reinheit des Dialektes und die verhältnismässig geringe Zahl der Fehler

in beiden Texten (v. Anmerkungen) und der Abweichungen des lateinischen vom althochdeutschen Texte beweisen, sowie die Übernahme eines Fehlers des Originals. gloriam deitatis wurde richtig durch gotnissa guotliihhin (oder gootliihhin) übersetzt, dann aber, indem gotnissa als Übertragung von gloriam aufgefasst wurde, schrieb man noch ein o hinzu um die Länge zu bezeichnen. Diese falsche Form hat der Abschreiber von P. genau copiert (11, 13), während in M. dafür der spätere Diphthong uo steht (35, 7 guotnissa *guot*lihhin.)

Es lässt sich aus M. nicht ersehen, ob mehr von dem Tractat übersetzt worden ist als in P. steht, denn obgleich zwei Blätter der Monseer Bruchstücke ausserhalb des in P. vorliegenden ahd. Textes fallen, gehören diese eben dem Anfange des Tractats an, der uns in P. nicht erhalten ist. Auch scheint Kögel keine isidorischen Glossen in Jun. C. gefunden zu haben, welche nicht mit dem in P. überlieferten Texte übereinstimmen. Indessen macht es mir gerade P. wahrscheinlich, dass noch mehr von dem Tractat, vielleicht das erste Buch, übersetzt wurde. Denn abgesehen davon, dass es nicht zu verstehen ist, warum die Übersetzung in der Mitte des zwölften Abschnittes des neunten Kapitels aufhören sollte, beweist der in 26 Spalten für das Althochdeutsche leergelassene Raum, dass noch mehr von der ahd. Übersetzung vorhanden war. Vielleicht dass dem Abschreiber der lateinische und der althochdeutsche Isidor in zwei Hss. vorgelegen haben[1]. Indem der letztere ihm irgendwie abhanden gekommen war, wurde er am Copieren des ahd. Textes gehindert, und nachdem er alle Hoffnung auf Fortsetzung desselben aufgegeben hatte, benutzte er die ganze Seite für den lateinischen Text.

[1] Prof. Collitz, der die Güte hatte gelegentlich eines kurzen Aufenthalts in Paris meine Ausführungen über P. nochmals zu prüfen, macht mich darauf aufmerksam, dass der lateinische Text einerseits und die ahd. Übersetzung andrerseits auf mehreren Seiten sich durch die Farbe der Tinte unterscheiden, während die Färbung des lat. resp. ahd. Textes zu der der vorigen und folgenden Seite stimmt. Dieser Umstand, den ich selbst bemerkt hatte, aber beim Ausarbeiten meiner Notizen übersehen, bestätigt meine Vermutung. (Correcturnote.)

Für diese Ausgabe habe ich die Pariser Handschrift zweimal collatiert, zuerst im Sommer 1889 und dann wieder im Sommer 1890 als ich die ersten 43 Seiten durch M. P. Sauvanaud, der mir von den Beamten der Nationalbibliothek empfohlen wurde, photographieren liess. Von diesen Photographien hat Herr Albert Frisch in Berlin die Lichtdrucke hergestellt. Die Monseer Blätter sind aus meiner Ausgabe der Monseer Fragmente wieder abgedruckt und Bl. XXXII, XXXIII derselben in der Flexionslehre mitbehandelt, sowie im Glossar berücksichtigt worden. Ich beabsichtige in nächster Zeit eine Vergleichung des Pariser Isidor mit den Monseer Fragmenten anzustellen, wobei ich auch die Syntax und den Wortschatz berücksichtigen werde.

Es ist mir jetzt eine angenehme Pflicht denjenigen, welche mir bei dieser Unternehmung behülflich gewesen sind, meinen Dank abzustatten: zunächst M. Leopold Delisle, Membre de l'Institut, Directeur de la Bibliothèque Nationale in Paris, der gütigst gestattet hat, dass die Handschrift zum Zweck des Photographierens für mich auseinander genommen wurde; sodann meinem Freunde, Herrn Ernst Voss, Instructor an der hiesigen Universität, der Manuscript und Correcturbogen in Bezug auf die Ausdrucksweise im Deutschen mit mir durchsah; endlich Herrn Trübner, der bereitwillig auf die Herausgabe des Isidor eingegangen ist, und für musterhafte Ausstattung des Buches gesorgt hat.

Ann Arbor, December 1892.

# DER PARISER CODEX.

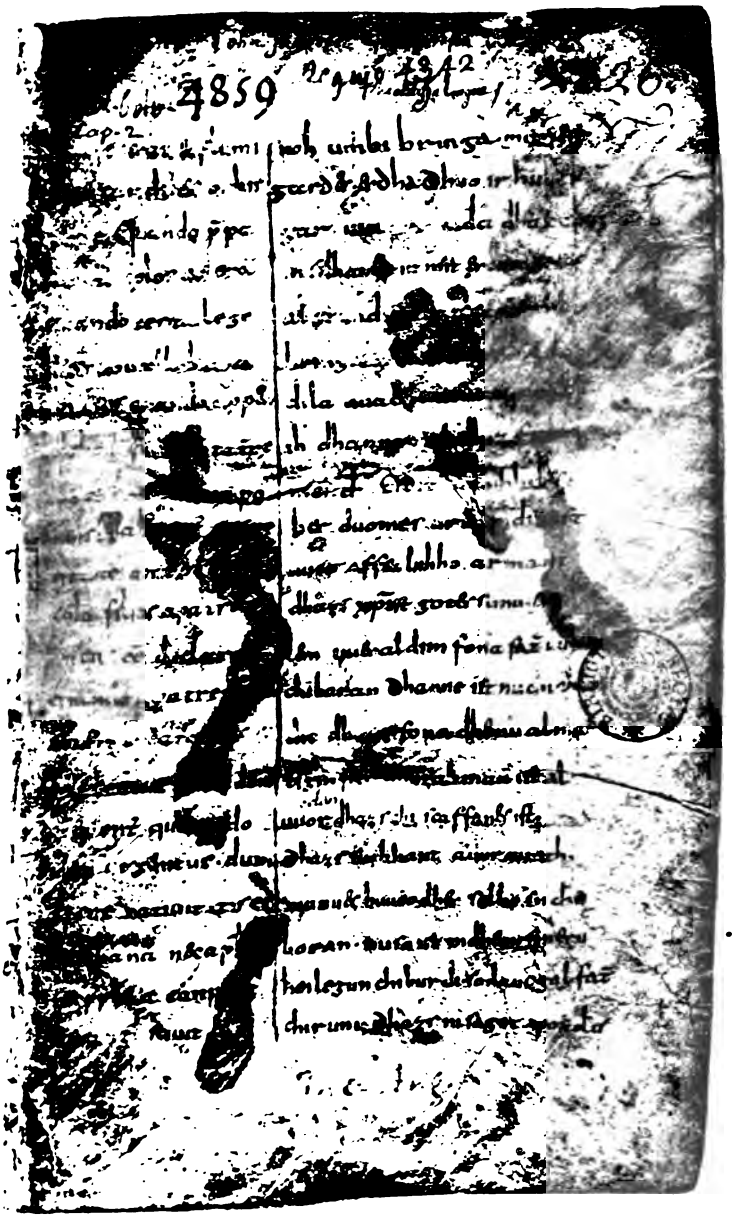
# I

Cap. II. § 2 ['Adhuc terram] non fecerat et flumina et cardines orbis terre. Quando praeparabat cęlos aderam; quando certa lege et gyro uallabat abyssos, quando appendebat fundamenta terrę, cum eo eram cuncta componens'. § 3 Tali igitur auctoritate ante omnia sęcula filius a patre genitus esse declaratur, quando a patre per illum cuncta creata esse cognoscuntur. Illud denuo queritur, quomodo idem sit genitus, dum sacrę natiuitatis eius archana nec apostolus dicit, nec propheta conperit, nec angelus sciuit,

'noh umbihringa mittingardes ęrdha. Dhuo ir himilo garauui frumida, dhar uuas ih; dhanne ir mit ęrcna euua abgrundiu uuazssar umbihringida, dhuo ir ęrdha stedila uuac, mit imu uuas ih dhanne al dhiz frummendi'. Mit so mihhiles hęrduomes urchundin ist nu so offenliihho armarit, dhazs christ gotes sunu ęr allem ueraldim fona fater uuard chiboran. Dhanne ist nu chichundit, dhazs fona dhemu almahtigin fater dhurah inan ist al uuordan dhazs chiscaffanes ist. Dhazs suohhant auur nu ithniuuues, huueo dher selbo sii chiboran, nu so ist in dheru sineru heilegun chiburdi so daucgal fater chiruni. Dhazs ni saget apostolus,

Lat. 1—10 Proverb. VIII 26—27, 29—30. 15 noscuntur Arev.

Ahd. 1 umbihringa mittingardes vgl. umbiringes skerdar Jun. C. Nyerup. Symbol. 237, 15 (Kögel Beitr. IX 330 Anm. 5); mittin, das zweite t ist undeutlich. Die Buchstaben von umbi bis ęrdha sind von einer späteren Hand aufgefrischt worden, wobei die d in gardes ęrdha mit gebogenem Strich geschrieben sind, während das d mit geradem Strich sonst überall herrscht. 3 garauui, das zweite a undeutlich aber sicher, ui aufgefrischt; frumida, fr sehr undeutlich, nur der letzte Strich von m erhalten. 10 urchundin, ch undeutlich aber sicher. 13 uuard, keine Spur von einem h nach d. 17 uuordan, dan über die Zeile geschrieben. 22 apostolus, der letzte Strich des u mit s zusammengeschrieben, vgl. XXII 9—10 Lat. parvolus, natus, filius, factus u. a.



II

nec creatura cognouit, Esaia testante qui dicit: 'Generationem eius quis enarrauit?' Idcirco si eius natiuitas a propheta non potuit enarrari, quis confitebitur nosse, quomodo potuit a patre filius gene-
§ 4 rari? Hinc est et illud in libro iob: 'sapientiam dei patris unde inuenies? latet enim ab oculis hominum et a uolucribus caeli absconsa est', id est etiam ipsis angelis incognita. Item ibi: 'Radix sapientię cui reuelata est?'

noh forasago ni bifant, noh angil gotes ni uuista, noh einic chiscaft ni archennida. Isaias so festinoda dhar ir quhad: 'christes chiburt huuer sia chirahhoda?' Bidhiu nu ibu dher gotes forasago christes chiburt ni mahta arrahhon, huuer sih dhes biheizssit sia zi archennenne, huueo dher sunu mahti fona fater chiboran uuerdhan ? Umbi dhazs selba quhad auh in iobes boohhum: 'Spahida dhes gotliihhin fater huuanan findis ? dhiu chiholan ist fona manno augom ioh fona allem himilfleugendem ist siu chiborgan'. Siu ist chiuuisso selbem angilum unchundiu. So dhar auh ist chiscriban: 'Dhiu uurza dhera spaida huuemu siu uuard antdhechidiu?'

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Lat. 3 · 5 Is. LIII 8. 5 enarrabit Arev. 9 profitebitur Arev. 10 quomodo filius potuit a patre Arev. 13—18 Job. XXVIII 20 · 21. 21—22 Eccles. I 6.

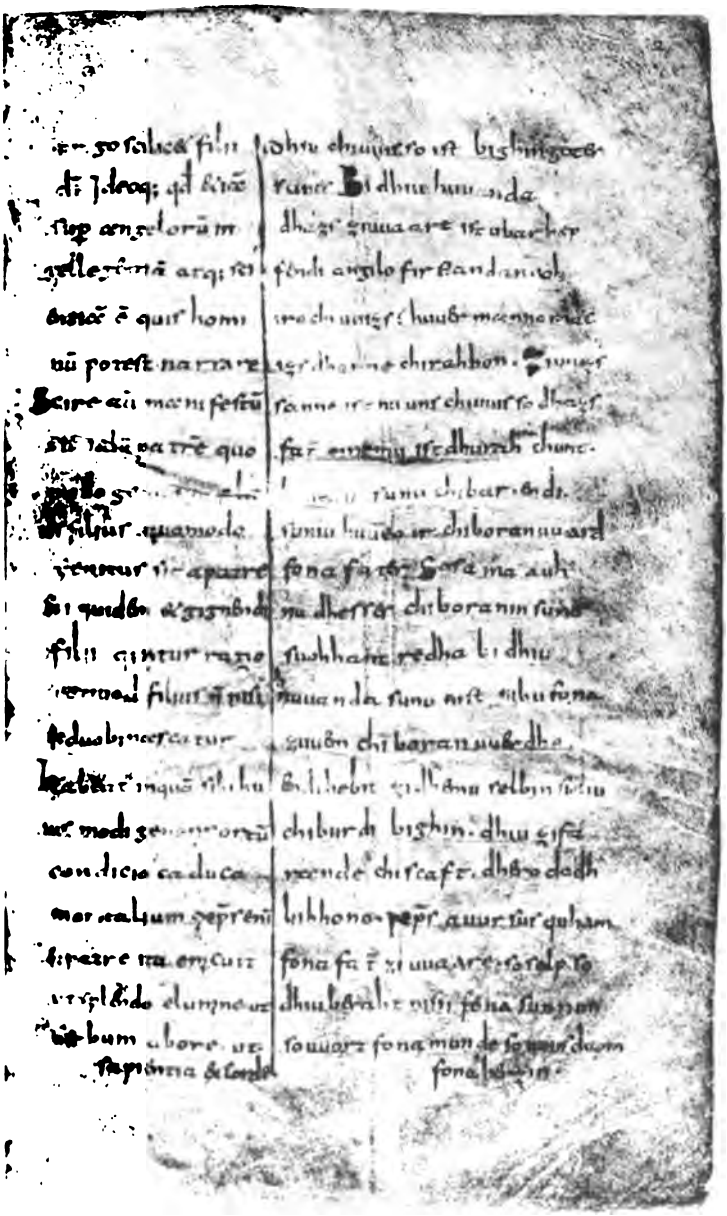
Ahd. 9 archennânne Hs. 17 himilfleugendem, keine Spur von es über il, wie Holtzmann und Kölbing behaupten, sicher nie geschrieben.

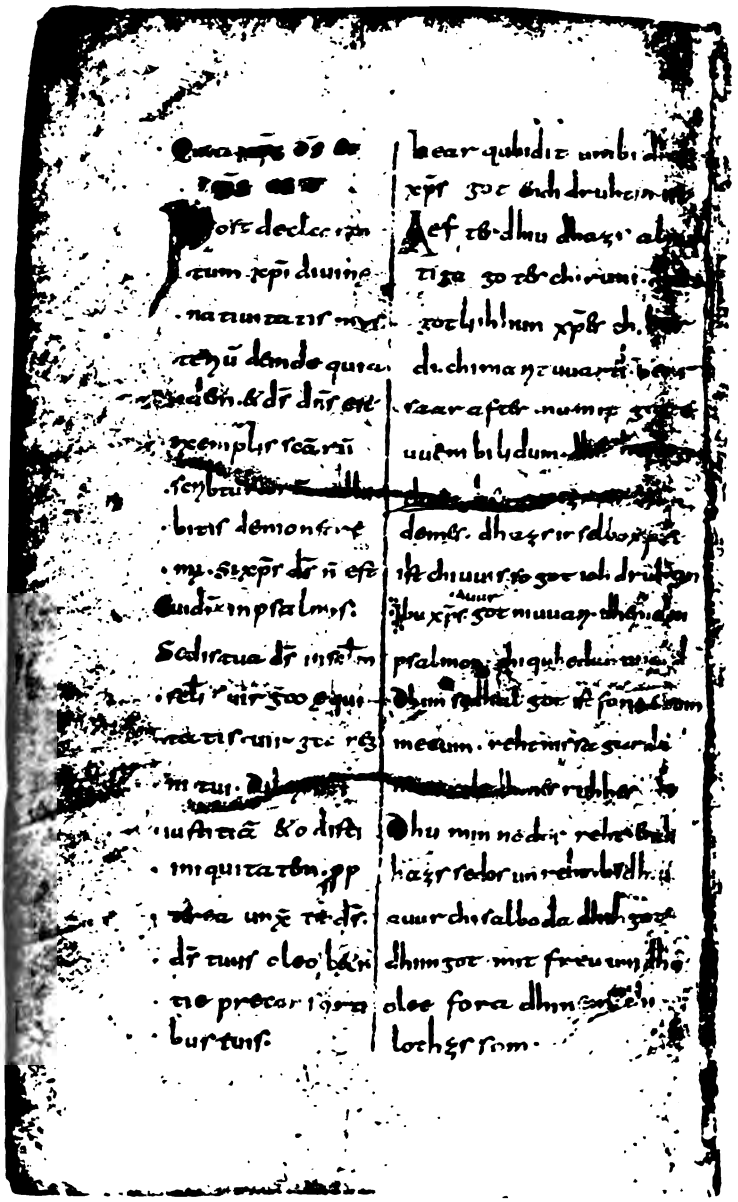
## III

origo scilicet filii
dei. Ideoque quod etiam
super angelorum in-
tellegentiam atque sci-
entiam est, quis homi-
num potest narrare?
§ 5 Scire autem manifestum
est solum patrem quo-
modo genuerit filium,
et filium quomodo
genitus sit a patre.
Si quidem et gignendi
filii queritur ratio
eo quod filius non nisi
ex duobus nascatur.
Habeat inquam sibi hu-
iusmodi generis ortum
condicio caduca
mortalium. Christus enim
ex patre ita emicuit
ut splendo e lumine, ut
uerbum ab ore, ut
sapientia ex corde.

Dhiu chiuuisso ist bighin gotes
sunes. Bidhiu huuanda
dhaza ziuuaare ist ubarhep-
fendi angilo firstandan ioh
iro chiuuizs, huuer manno mac
izs dhanne chirahhon? Zi uuizs-
sanne ist nu uns chiuuisso, dhazs
fater einemu ist dhurahohunt,
huueo ir sunu chibar, endi
suniu huueo ir chiboran uuard
fona fater. So sama auh
nu dhesses chiboranin sunes
suohhant redha bidhiu
huuanda sunu nist, nibu fona
zuuem chiboran uuerdhe.
Endi hebit zi dhemu selbin sidiu
chiburdi bighin dhiu zifa-
rande chiscaft dhero dodh-
liihhono. Christus auur sus quham
fona fater ziuuaare so selp so
dhiu berahtnissi fona sunnun,
so uuort fona munde, so uuiisduom
fona herzin.

Lat. 10 filius Hs. 11 sit genitus Arev. 21 splendor a lumine Arev.





## IV

Cap. III. QUIA CHRISTUS DEUS ET DOMINUS EST.

§ 1 Post declaratum christi diuinę natiuitatis mysterium, deinde quia idem deus et dominus est, exemplis sanctarum scribturarum adhibitis demonstremus. Si christus deus non est, cui dicitur in psalmis: 'Sedis tua deus in seculum seculi, uirga ęquitatis uirga regni tui. Dilexisti iustitiam et odisti iniquitatem, propterea unxit te deus deus tuus oleo lętitie pre consortibus tuis?'

HEAR QUHIDIT UMBI DHAZS CHRISTUS GOT ENDI DRUHTIN IST.

Aefter dhiu dhazs almahtiga gotes chiruni dhera gotliihhun christes chiburdi chimarit uuard, hear saar after nu mit gareuuem bilidum dhes heilegin chiscribes eu izs archundemes, dhazs ir selbo christ ist chiuuisso got ioh druhtin. Ibu christus auur got ni uuari, dhemu in psalmom chiquhedan uuard: 'Dhiin sedhal got ist fona euuin in euuin, rehtnissa garda ist garde dhines riihhes. Dhu minnodos reht endi hazssedos unreht, bidhiu auur chisalboda dhih got dhiin got mit freuuuidha olee fora dhinem chilothzssom'.

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Lat. 7 et deus dominus Hs. 8 sacrarum Arev. 12 Cui Hs. 13—22 Ps. XLV 6—7.

Ahd. 1 dhazs, nur eine Spur des s erhalten, aber sicher. 6 Hear Hs. 12 auur über die Zeile geschrieben. 20 freuuuidha, a sicher.

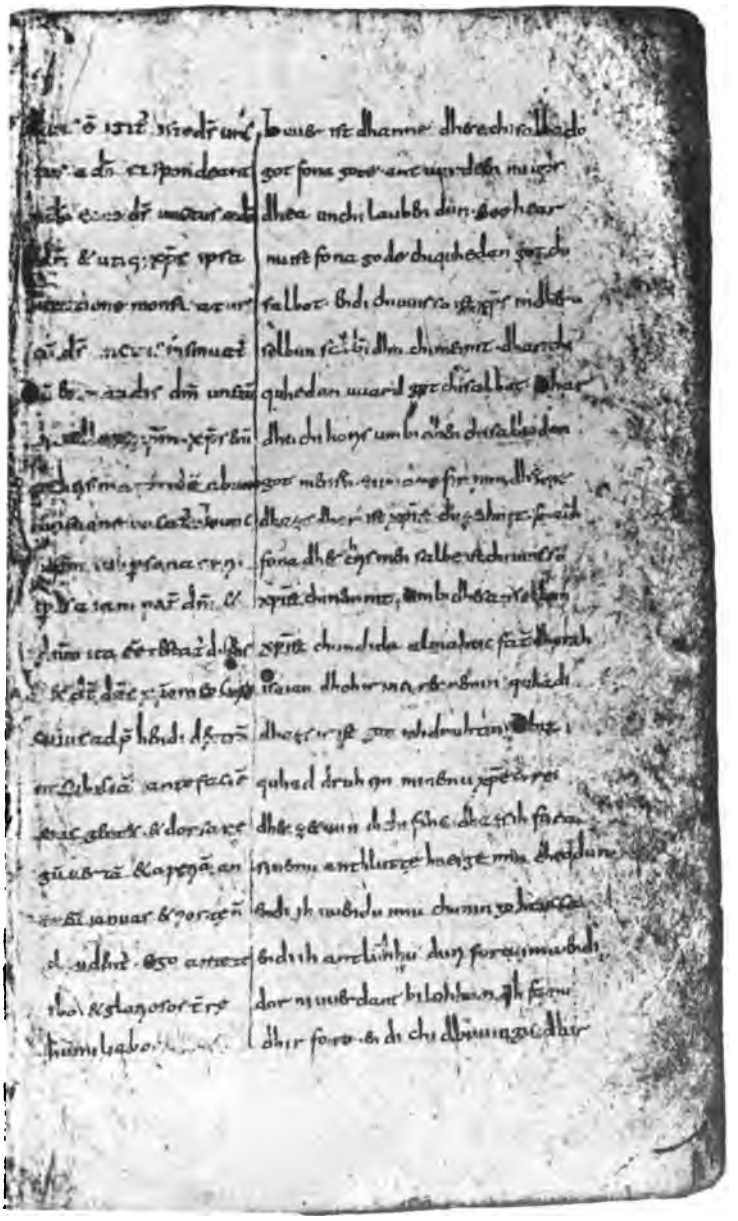
V

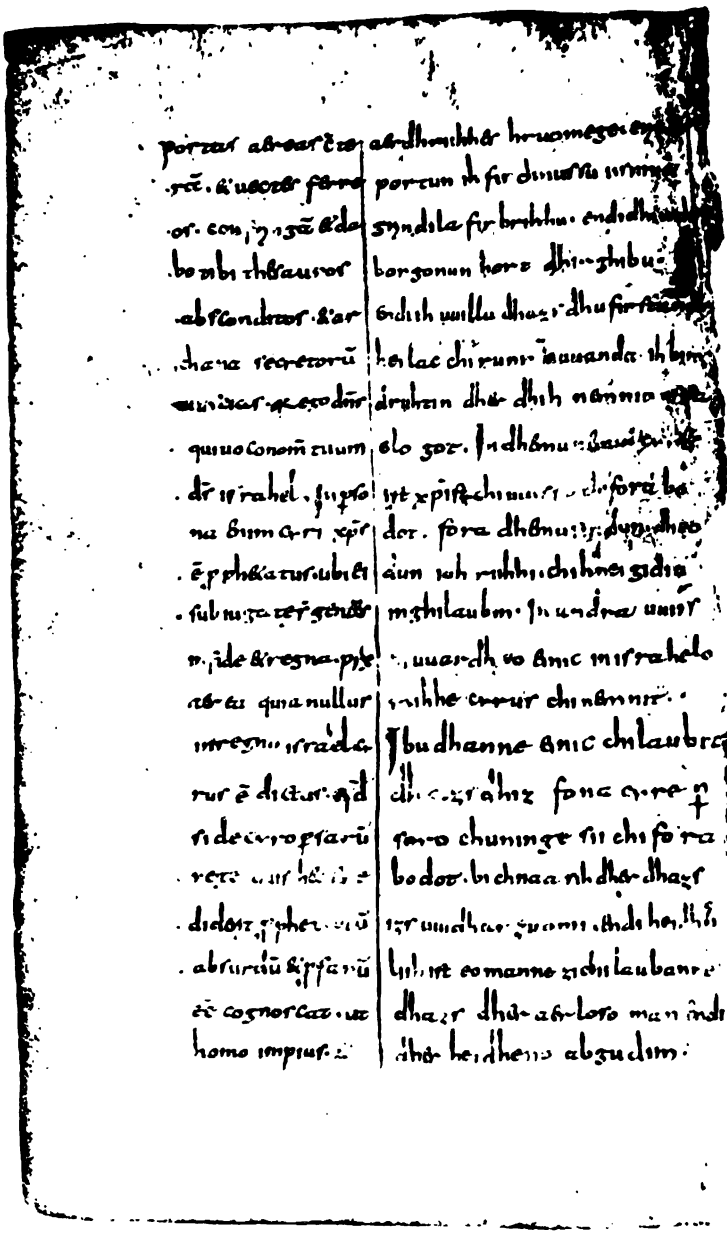
§ 2 Quis est igitur iste deus unctus a deo? respondeant nobis. Ecce deus unctus a deo dicitur, et utique christus ipsa unctione monstratur, cum deus unctus insinuatur. Dum enim audis deum unctum, intellege christum; christus enim a chrismate, id est ab unctione uocatur. Hunc christum sub persona cyri per isaiam pater deum et dominum ita esse testatur dicens: 'Hęc dicit dominus christo meo cyro, cuius adprehendi dextram, ut subiciam ante faciem eius gentes et dorsa regum uertam et aperiam ante eum ianuas, et portę non claudentur. Ego ante te ibo et gloriosos terrę humiliabo.

Huuer ist dhanne dhese chisalbodo got fona gote? antuurdeen nu uns dhea unchilaubendun. See hear nu ist fona gode chiquhedan got chisalbot, endi chiuuisso ist christus in dheru selbun salbidhu chimeinit, dhar chiquhedan uuard got chisalbot. Dhar dhu chihoris umbi dhen chisalbodon got meinan, ziuuare firnim dhanne dhazs dhar ist christ chizeihnit, so auh fona dhes chrismen salbe ist chiuuisso christ chinemnit. Umbi dhesan selbun christ chundida almahtic fater dhurah isaian, dhoh ir in cyres nemin quhadi, dhazs ir ist got ioh druhtin: 'Dhiz quhad druhtin minemu christe cyre, dhes zesuun ih chifenc, dhazs ih fora sinemu anthluttę hneige imu dheodun, endi ih uuendu imu chuningo hrucca endi ih antluuhhu duri fora imu, endi dor ni uuerdant bilohhan. Ih faru dhir fora endi chidhuuingu dhir

Lat. 3 nobis iudaei Arev. 9 un ausradiert nach ab. 11 cyri regis persarum Arev. 13 dominum esse Arev. 14—VI 9 Is. XLV 1—3.

Ahd. 10 dhar, der zweite Strich des a fehlt. 11 chrismen h über die Zeile geschrieben. 12 Anfang des dritten Blattes von Codex M. (XXXIV); *de*san chr*ist* M. 34, 1. 20 antlŭhhu Hs.





## VI

Portas aereas conte-
ram et uectes ferre-
os confringam et da-
bo tibi thesauros
absconditos et ar-
chana secretorum,
ut scias quia ego dominus,
qui uoco nomen tuum
§ 3 deus israhel'. In perso-
na enim cyri christus
est prophetatus, ubi ei
subiugatę sunt gentes
in fide et regna; prę-
terea quia nullus
in regno israhel cy-
rus est dictus. Quod
si de cyro persarum
rege quis hec cre-
diderit prophetatum,
absurdum et profanum
esse cognoscat, ut
homo impius

aerdhriihhes hruomege. Erino
portun ih firchnussu, iisnine
grindila firbrihhu endi dhiu chi-
borgonun hort dhir ghibu,
endi ih uuillu dhazs dhu firstandes
heilac chiruni. Huuanda ih bim
druhtin dher dhih nemniu isra-
elo got'. In dhemu nemin cyres
ist christ chiuuisso chiforabo-
dot, fora dhemu sindun dheo-
dun ioh riihhi chihneigidiu
in ghilaubin. In andra uuiis
ni uuardh eo einic in israhelo
riihhe cyrus chinemnit.
Ibu dhanne einic chilaubit,
dhazs dhiz fona cyre per-
sero chuninge sii chifora-
bodot, bichnaa sih dher dhazs
izs uuidharzuomi endi heidhan-
liih ist eomanne zi chilaubanne,
dhazs dher aerloso man endi
dher heidheno abgudim

Lat. 5—7 die Interpunction der Hs. ist: absconditos · et archana secretorum ut scias · 15 israhel, h über die Zeile geschrieben. 18 hoc Arev. 22 et radiert nach impius.

Ahd. 1 erino Hs. 16 dhiz ausgelassen in M. 34, 14.

## VII

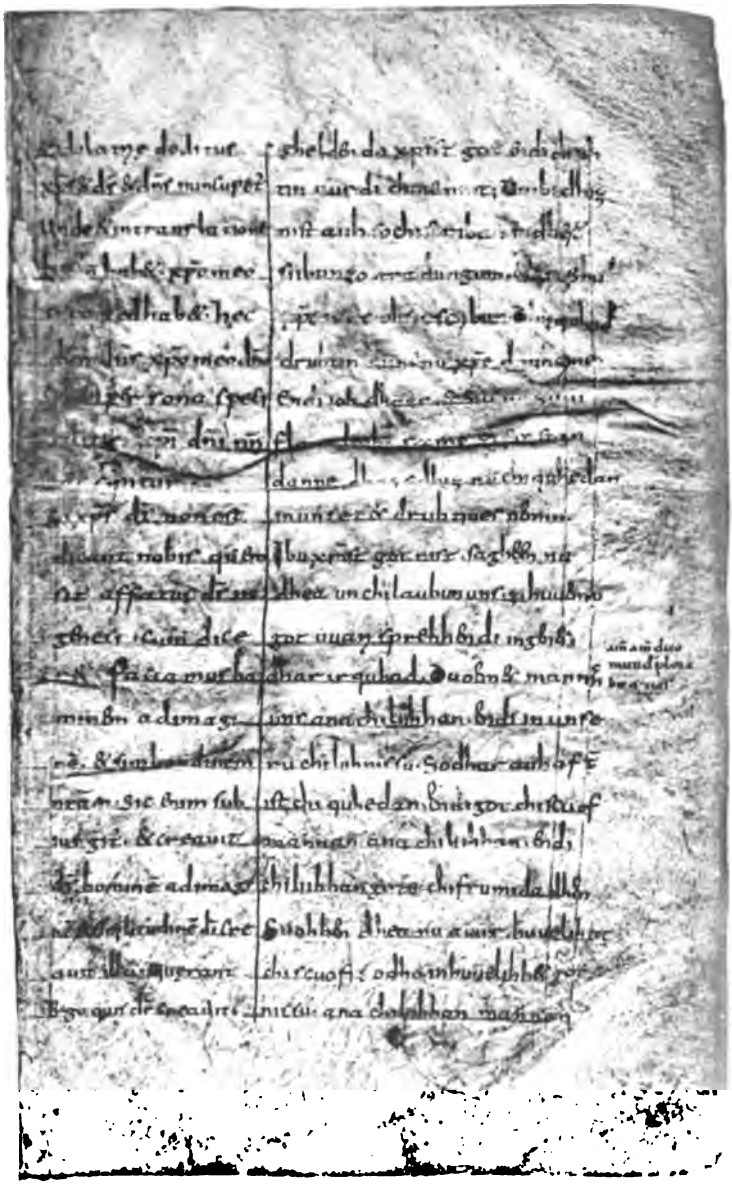
et idolatriç deditus
christus et deus et dominus nuncupetur.
Unde et in translatione
lxx non habet: 'christo meo
cyro', sed habet: 'Hęc
dicit dominus christo meo domino',
quod in persona speci-
aliter christi domini nostri
accipitur.
§ 4 Si christus deus non est,
dicant nobis, quem
sit affatus deus in
genesi cum dice-
ret: 'Faciamus ho-
minem ad imagi-
nem et similitudinem
nostram'. Sic enim sub-
iungitur: 'Et creauit
deus hominem ad imagi-
nem et similitudinem dei cre-
auit illum'. Quęrant
ergo quis deus creauit,

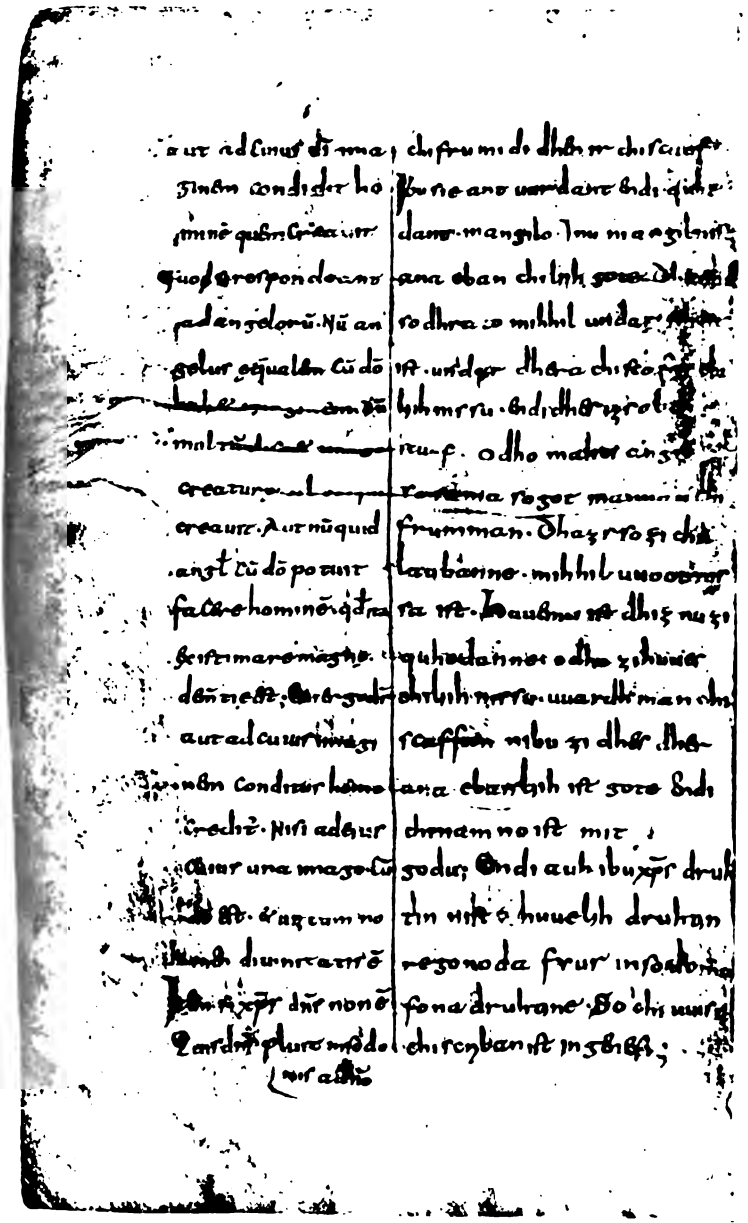
gheldendo christ got endi druh-
tin uurdi chinemnit. Umbi dhiz
nist auh so chiscriban in dhero
siibunzo tradungum: 'Minemu
christe cyre', oh sie scribun: 'Dhiz quhad
druhtin minemu christe druhtine'.
Endi ioh dhazs ist nu unzuui-
flo so leohtsamo zi firstan-
danne, dhazs dhiz ist chiquhedan
in unseres druhtines nemin.
Ibu christ got nist, sagheen nu
dhea unchilaubun uns, zi huuemu
got uuari sprehhendi in genesi
dhar ir quhad: 'Duoemes mannan
uns anachiliihhan endi in unse-
ru chiliihnissu'. So dhar auh after
ist chiquhedan: 'Endi got chiscuof
mannan anachiliihhan endi
chiliihhan gote chifrumida dhen'.
Suohhen dhea nu auur, huuelih got
chiscuofi, odho in huuelihhes got-
nissu anachiliihhan mannan

Lat. 1 idololatriae Arev. 4 habetur Arev. 5 habet fehlt in Arev. 11 dicant iudaei Arev. 14 - 17 Gen. I 26. 18 – 21 Gen. I 27. 19 ad imaginem suam; ad imaginem Dei Arev.

Ahd. 8 so ausgelassen in M. 34, 21. 14 Am Rande steht folgendes Citat: amen amen dico mundus plorabit et uos. 14. 18 man M. 34, 24. 26.

VII.





## VIII

aut ad cuius dei imaginem condidit hominem quem creauit.
§ 5 Quod si respondeant: 'ad angelorum': Num angelus ęqualem cum deo habet imaginem? Dum multum distet imago creaturę ab eo qui creauit. Aut numquid angelus cum deo potuit facere hominem? quod ita existimare magnę dementię est. Cui ergo dicitur, aut ad cuius imaginem conditus homo creditur, nisi ad eius, cuius una imago cum deo est et unicum nomen diuinitatis est?
§ 6 Item si christus dominus non est, quis dominus pluit (ignem) in sodomis a domino?

chifrumidi, dhen ir chiscuof. Ibu sie antuurdant endi quhedant: 'in angilo': Inu ni angil nist anaebanchiliih gote? Dhanne so dhrato mihhil undarscheit ist undar dhera chiscafti chiliihnissu endi dhes izs al chiscuof. Odho mahti angil so sama so got mannan chifrumman? Dhazs so zi chilaubanne mihhil uuootnissa ist. Huuemu ist dhiz nu zi quhedanne, odho zi huues chiliihnissu uuardh man chiscaffan, nibu zi dhes dher anaebanliih ist gote endi chinamno ist mit godu? Endi auh ibu christus druhtin nist, huuelih druhtin regonoda fyur in sodoma fona druhtine? So chiuuisso chiscriban ist in genesi:

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Lat. 17 Nisi Hs. 22 Quis Hs.; ignem in *sod*omis M. (v. Einleitung), in sodomis ignem Arev., ignem ausgelassen in P.

Ahd. 4 Mit gote endet das dritte Blatt von M. 7 ch*i*, i ausgelassen vom Schreiber.

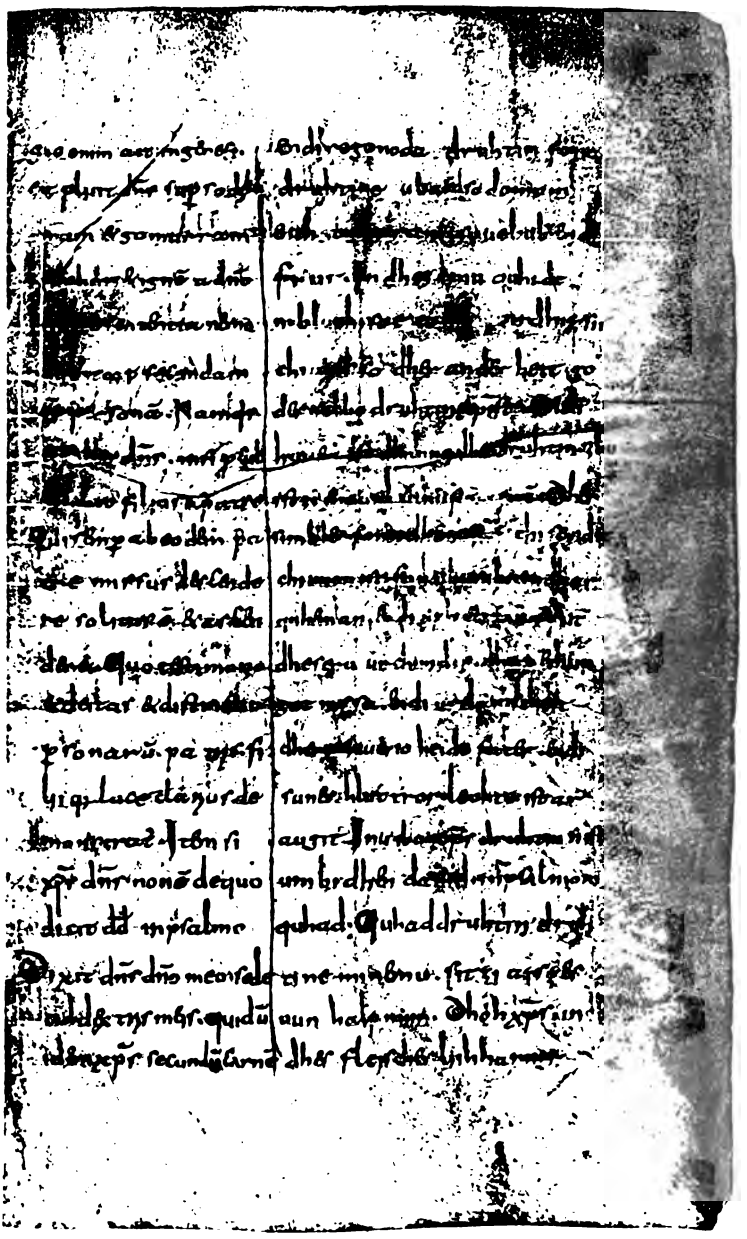
## IX

Sic enim ait in genesi:
'Et pluit dominus super sodomam et gomurram
sulphur et ignem a domino'.
In qua sententia nemo
dubitat secundam
esse personam. Nam quis
est ille dominus, nisi procul
dubio filius a patre?
Qui semper ab eodem patre missus descendere solitus est et ascendere. Quo testimonio
et deitas et distinctio
personarum patris filiique luce clarius de-
§ 7 monstratur. Item si
christus dominus non est, de quo
dicit dauid in psalmo:
'Dixit dominus domino meo, sede
ad dęxtris meis?' Qui dum
idem christus secundum carnem

'Endi regonoda druhtin fona
druhtine ubar sodomam
endi gomorram suuebul endi
fyur'. In dhesemu quhide
ni bluchisoe eoman, ni dhiz sii
chiuuisso dher ander heit godes selbo druhtin christ. Endi
huuer ist dhanne dher druhtin, nibu
ist zi ęrnusti sunu fona fater? Dher
simbles fona dhemu fater chisendit
chiuuon ist fona himile nidharquheman endi uphstigan. Mit
dheseru urchundin dhiu eina
gotnissa endi undarscheit
dhero zuueiio heido fater endi
sunes huttror leohte ist araugit. Inu ibu christus druhtin nist,
umbi dhen dauid in psalmom
quhad: 'Quhad druhtin druhtine minemu, sitzi azs zesuun halp miin.' Dhoh christus in
dhes fleisches liihhamin

Lat. 2–4 Gen. XIX 24. 4 suphur Hs. 8 dominus a domino Arev. 15 et filii Arev. 20—21 Ps. CX 1. 21 a dextris meis: donec ponam inimicos tuos scabellum pedum tuorum Arev.

Ahd. 5 eoman, n undeutlich. 11 himile, e undeutlich aber sicher. 13 dhea einun Hs., der Übersetzer wollte das Passivum monstratur durch eine active Form übersetzen, hat sich aber am Ende für das Passivum ist araugit entschieden, wodurch eine falsche Construction entstanden ist. 14 urdarscheit Hs.



## X

sit filius dauid. In spiritu tamen
dominus eius et deus est.
Si christus dominus non est, de
quo ait dauid in li-
bro regum: 'Dixit uir,
cui constitutum est,
de christo dei iacob
egregius psalta
israhel: spiritus domini lo-
cutus est per me et
sermo eius per linguam
§ 8 meam?' Item si christus
dominus non est, quis est
ille dominus exercituum,
qui a domino exercituum
mittitur? Ipso dicen-
te in zacharia: 'Hęc
dicit dominus deus exercituum:
Post gloriam misit
me ad gentes, quę
expoliauerunt uos; qui enim
tetigerit uos, tangit

sii dauides sunu. Oh ir ist chiuuis-
so in dhemu heilegin gheiste got
ioh druhtin. Nibu christ druh-
tin sii, umbi huuenan quhad dauid
in chuningo boohhum: 'Sus quhad
dher gomo, dhemu izs firgheban
uuard, adhalsangheri israhe-
lo, umbi christan iacobes got: Druh-
tines gheist ist sprehhendi dhu-
rah mih endi siin uuort dhurah
mine zungun?' Ibu nu christ
druhtin nist, huuer ist dher
uuerodheoda druhtin, dher fo-
na uuerodheoda druhtine
uuard chisendit? So ir selbo
quhad dhurah zachariam:
'Sus quhad druhtin uuerodheo-
da got: sendida mih after
guotliihhin zi dheodom, dhem
euuuih biraubodon. Dher eu-
uuih hrinit, hrinit sines au-
gin sehun. See bidhiu ih

Lat. 5—12 2 Reg. XXIII 1—2. 8 psalmista Arev. 9 die Buchstaben rahel sps dñi undeutlich aber sicher. 17—XI 6 Zach. II 8—9.
Ahd. 8 lo, die Tinte des o verschwunden, aber die Spur erhalten. 10 uuor Hs. 11 mine e, undeutlich aber sicher. 17 uuerodhe|oda Hs.

## XI

pupillam oculi eius; quia
ecce leuabo manum me-
am super eos, et erunt preda
his qui seruiebant sibi, et
cognoscetis quia dominus ex-
§ 9 ercituum misit me'. Age
nunc cuius sit hec uox nisi
saluatoris? qui omnipotens deus
a patre omnipotente mis-
sum se esse testatur.
Missus est autem ad gen-
tes post gloriam deita-
tis, quam habuit a-
pud patrem, quando
exinaniuit se ipsum et
formam serui accipiens,
effectus est oboediens
usque ad mortem. Quique
etiam in sequentibus loqui-
tur dicens: 'Lauda et
letare, filia sion, quia
ecce ego uenio et habitabo

hepfu mina hant ubar sie, endi
sie uuerdant zi scaahche dhem
im aer dheonodon, endi er sculut
bichennen dhazs uuerodheoda
druhtin mih sendida'. Uuala
nu auh huues mac dhesiu stimna
uuesan, nibu dhes nerrendin
druhtines? Ir almahtic got
sih chundida uuesan chisendi-
dan fona dhemu almahtigin
fater. So chisendit uuard chiuuis-
so zi dheodum after dheru sine-
ru gotnissa guotliihhin, dhea
ir samant hapta mit fater. Dhuo
ir sih selban aridalida endi
scalches farauua infenc,
uuordan uuardh chihoric
untazs zi dode. Dher selbo
auh hear after folghendo
quhad: 'Lobo endi freuuui
dhih, siones dohter, bidhiu
huuanda see ih quhimu endi

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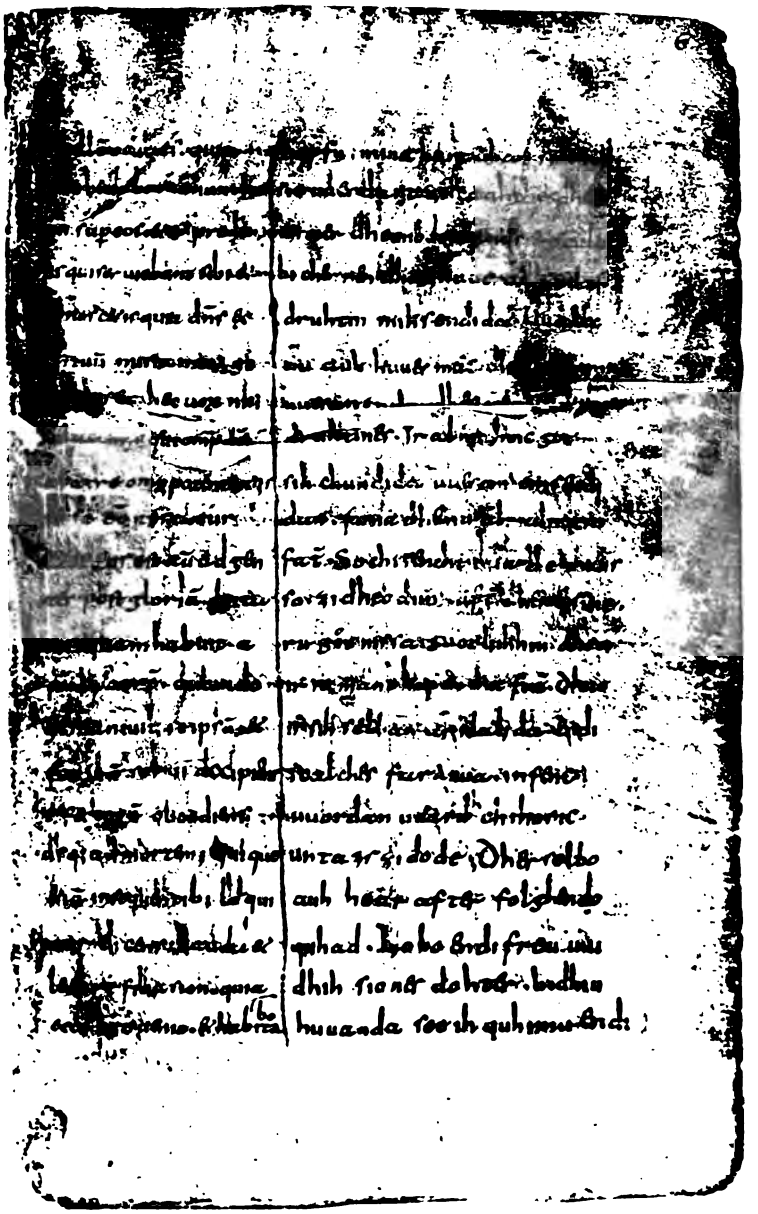
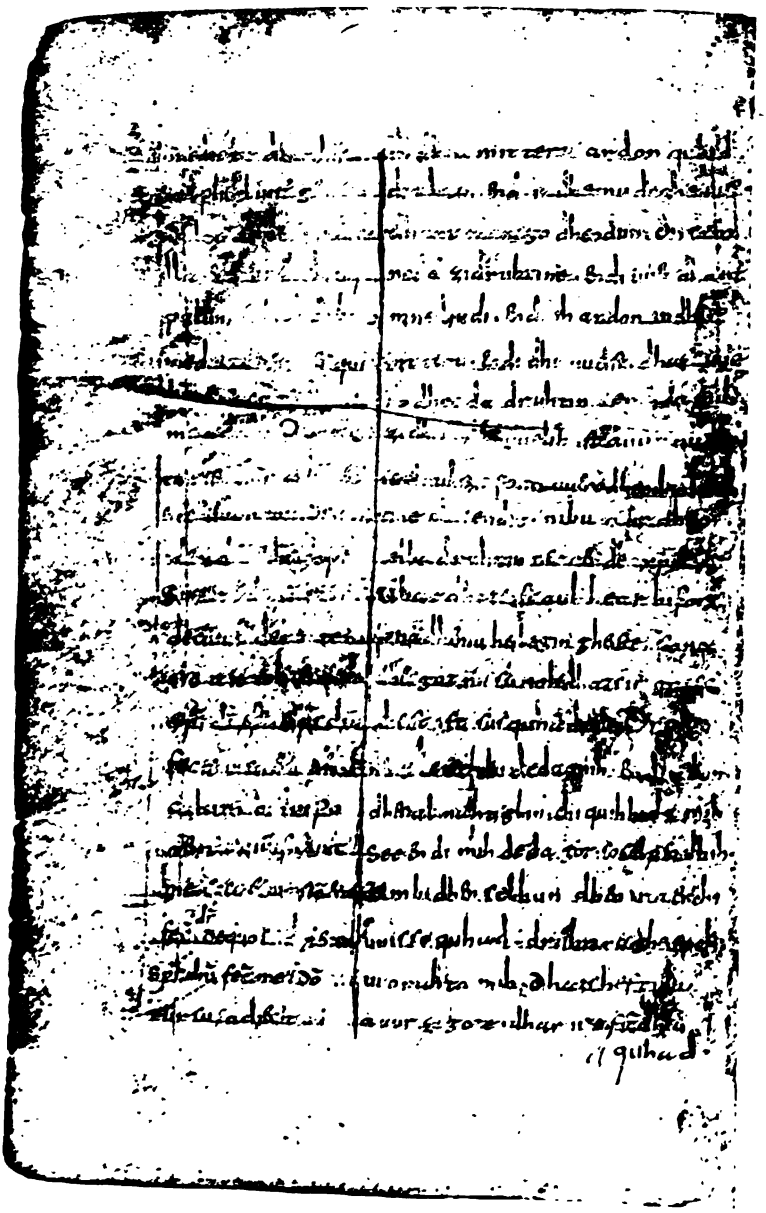
Lat. 4 iis 'Arev. 6 Vide nunc Arev. 8 quia Arev. 15–18 vgl. Philipp. II 7–8. 15 semetipsum Arev. 17 factus est Arev. 18 Qui Arev. 20–XII 8 Zach. II 10–11.

Ahd. 1 ubar, Anfang des vierten Monseer Bruchstückes (XXXV). 3 dheonodon · endi Hs. 9 *ka*santan M. 35, 7. 13 gôt nissa Hs., cf. guotnissa M. 35, 9. 14 hapta, t sehr undeutlich. 17 uuard$^{h}$ Hs.





## XII

in medio tui, dicit dominus.
Et adplicabuntur gentes
multę ad dominum in die
illa et erunt mihi in po-
pulum, et habitabo in
medio tui, et scies quia
dominus exercituum misit
§ 10 me ad te'. Quis est igi-
tur iste dominus a domino ex-
ercituum missus, nisi
idem dominus iesus christus?
Superest de spiritu sancto,
de cuius deitate
sic ait iob et quia
spiritus dei est: 'Spiritus domini
fecit me, et spira-
culum omnipo-
tentis uiuificauit
me. Ecce et me sicut et te
fecit deus'. De quo enim dixerat:
'Spiritus domini fecit me': Deo
rursus adiecit:

in dhir mitteru ardon, quhad
druhtin. Endi in dhemu daghe uuer-
dhant manego dheodun chisam-
noda zi druhtine endi uuerdhant
5 mine liudi, endi ih ardon in dhir
mitteru, endi dhu uueist dhazs uue-
rodheoda druhtin sendida mih
zi dhir'. Huuelih ist auur nu dhe-
se druhtin fona uuerodheoda druh-
10 tine chisendit, nibu auur dher
selbo druhtin nerrendeo christ?
Ubar dhazs ist auh hear bifora
fona dhemu heilegin gheiste, fona
dhes gotnissu ioh dhazs ir gotes
15 gheist ist sus quhad iob: 'Druhti-
nes gheist chideda mih, endi adum
dhes almahtighin chiquihhida mih.
See endi mih deda got so selp so dhih'.
Umbi dhen selbun dhen ir aer chi-
20 uuisso quhad: 'druhtines gheist chi-
uuorahta mih'. Dhazs heftida
auur zi gote dhar ir after dhiu
quhad:

Lat. 2 et Hs. 9 dominus exercituum Arev. 15—20 Job XXXIII 4. 6. 20 deus über die Zeile geschrieben. 21 Deo, so Hs., Arev. richtig de eo.

Ahd. 2 endi Hs. 12 Ubar ist M. 35, 20. 18 selbo so M. 35, 23. 19 Rannow schlägt vor umbi dhenselbun [umbi] dhen (Satzbau des ahd. Isidor s. 20 Anm.), Weinhold will den zweiten dhen streichen.

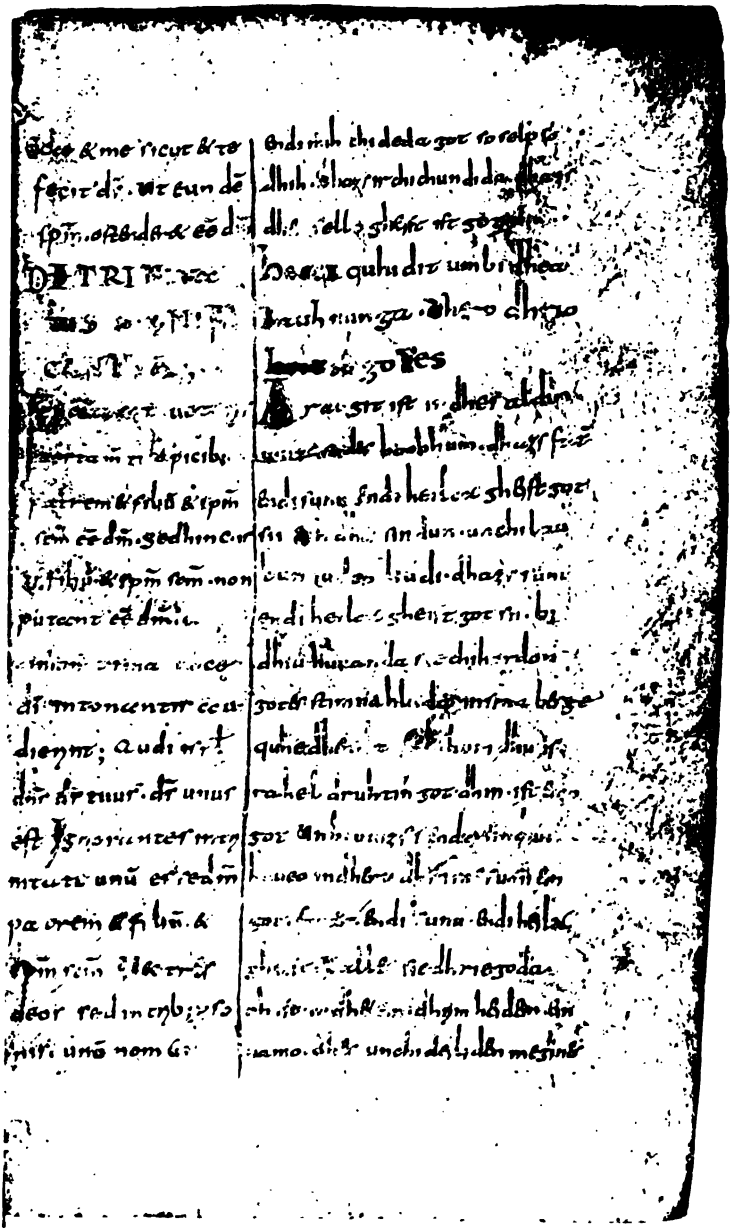
## XIII

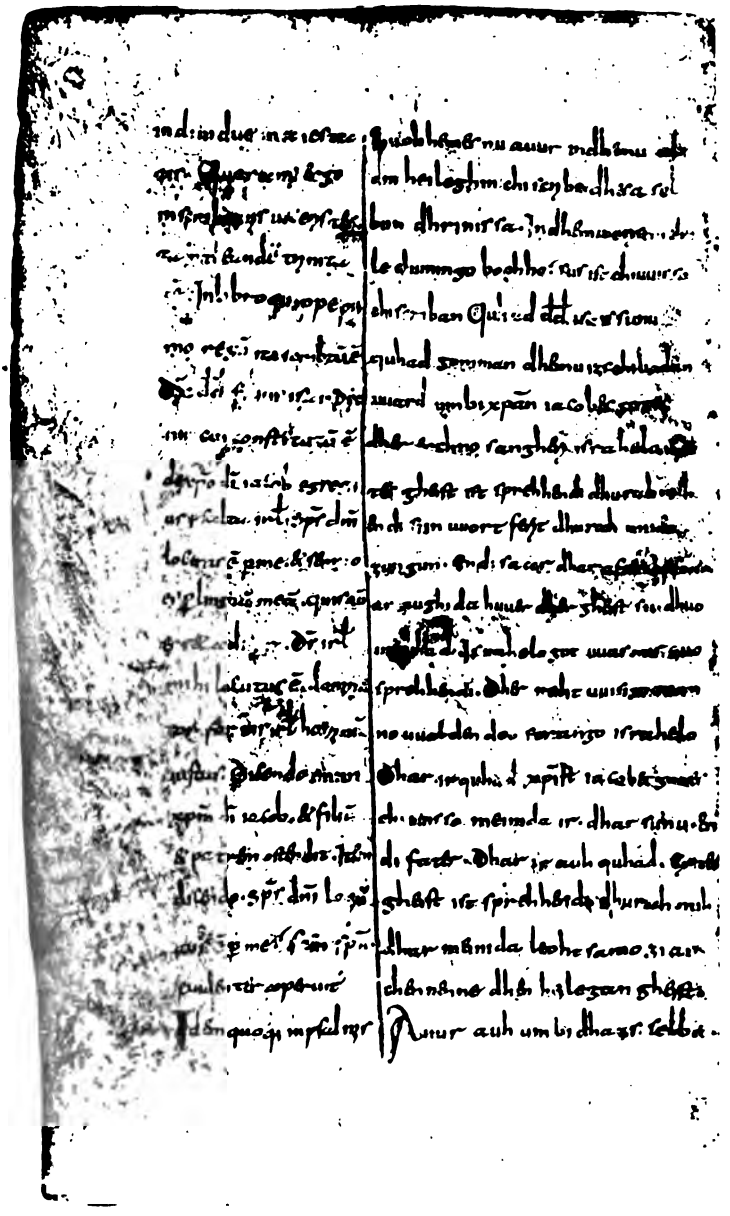
'Ecce et me sicut et te
fecit deus': Ut eundem
spiritum ostenderet esse deum.
Cap. IV. DE TRINITA-
TIS SIGNIFI-
CANTIA.
§ 1 Patet ueteris
testamenti apicibus
patrem et filium et spiritum
sanctum esse deum. Sed hinc is-
ti filium et spiritum sanctum non
putant esse deum, eo quod
in monte sina uocem
dei intonantis au-
dierint: 'Audi israhel,
dominus deus tuus deus unus
est'. Ignorantes in tri-
nitate unum esse deum
patrem et filium et
spiritum sanctum. Nec tres
deos, sed in tribus perso-
nis unum nomen

'Endi mih chideda got so selp so
dhih': Dhazs ir chichundida dhazs
dher selbo gheist ist got.
HEAR QUHIDIT UMBI DHEA
BAUHNUNGA DHERO DHRIO
HEIDEO GOTES.
Araugit ist in dhes aldin
uuizssodes boohhum, dhazs fater
endi sunu endi heilac gheist got
sii. Oh dhes sindun unchilau-
bun iudeoliudi dhazs sunu
endi heilac gheist got sii, bi-
dhiu huuanda sie chihordon
gotes stimna hluda in sinaberge
quhedhenda: 'Chihori dhu is-
rahel, druhtin got dhin ist eino
got'. Unbiuuizssende sindun,
hueo in dheru dhrinissu sii ein
got fater endi sunu endi heilac
gheist. Nalles sie dhrie goda,
oh ist in dhesem dhrim heidem ein
namo dhes unchideiliden meghines.

Lat. 7 Pateat Hs. 12 reputant Arev.; quod sehr undeutlich. 13 uoce Hs. 14 audierunt Arev. 15—17 Deut. VI 4. 19 das erste et fehlt in Arev.

Ahd. 1 See enti mih teta M. 35, 25. 9 sun M. 35, 29. 12 sii, Ende des vierten Monseer Bruchstückes. 22 megʰines Hs.





## XIV

indiuiduę maiesta-
§ 2 tis. Queramus ergo
in scribturis ueteris tes-
tamenti eandem trinita-
tem. In libro quippe pri-
mo regum ita scribtum est:
'Dixit dauid filius isai, dixit
uir cui constitutum est
de christo dei iacob, egregi-
us psalta israhel: Spiritus domini
locutus est per me, et sermo
eius per linguam meam'. Quis autem
esset adiecit: 'Deus israhel
mihi locutus est, domina-
tor fortis israhel hominum
§ 3 iustus'. Dicendo enim
christum dei iacob et filium
et patrem ostendit. Item
dicendo: 'Spiritus domini loquu-
tus est per me', sanctum spiritum
euidenter aperuit.
Idem quoque in psalmis:

Suohhemes nu auur in dhemu al-
din heileghin chiscribe dhesa sel-
bun dhrinissa. In dhemu eristin dei-
le chuningo boohho sus ist chiuuisso
chiscriban: 'Quhad dauid isais sunu,
quhad gomman dhemu izs chibodan
uuard umbi christan iacobes gotes,
dher erchno sangheri israhelo: Go-
tes gheist ist sprehhendi dhurah mih,
endi siin uuort ferit dhurah mina
zungun'. Endi saar dhar after offono
araughida, huuer dher gheist sii, dhuo
ir quhad: 'Israhelo got uuas mir zuo
sprehhendi, dher rehtuuisigo man-
no uualdendeo strango israhelo'.
Dhar ir quhad 'christ iacobes gotes',
chiuuisso meinida ir dhar sunu en-
di fater. Dhar ir auh quhad: 'Gotes
gheist ist sprehhendi dhurah mih',
dhar meinida leohtsamo zi ar-
chennenne dhen heilegan gheist.
Auur auh umbi dhazs selba

Lat. 5 secundo Arev. 7—12 2 Reg. XXIII 1—2. 13—16 2 Reg. XXIII 3. 14 fortis Israhel, dominator hominum iustus Arev. 19 loqŭ Hs. Ahd. 14 Dher Hs.

## XV

'Uerbo, inquit, domini celi firmati sunt et spiritu oris eius omnis uirtus eorum'. In persona enim domini patrem accipimus, in uerbo filium credimus, in spiritu oris eius spiritum sanctum intellegimus. Quo testimonio et trinitatis numerus et communio cooperationis os-
§ 4 tenditur. Sic in consequentibus idem propheta ait: 'Mittit uerbum suum et liquefaciet ea, flat spiritus eius et fluent aque'. Ecce tria, pater qui mittit, et uerbum quod mittitur, et spiritus eius qui flat. Nam et cum dicitur in genesi:

quhad dauid in psalmom: 'Druhtines uuordu sindun himila chifestinode, endi sines mundes gheistu standit al iro meghin'. In dhemu druhtines nemin archennemes chiuuisso fater, in dhemu uuorde chilaubemes sunu. In sines mundes gheiste instandemes chiuuisso heilegan gheist. In dheseru urchundin ist ziuuare araughit dhera dhrinissa zala endi chimeinidh iro einuuerches. So hear after dher selbo forasago quhad: 'Ir sendit siin uuort endi chiuueihhit dhea, adhmuot siin gheist endi rinnant uuazssar'. See hear meinit nu dhri; fater ist dher sendida, endi uuort ist dhazs chisendida, endi siin gheist ist dher adhmot. Endi auh in genesi quhidhit:

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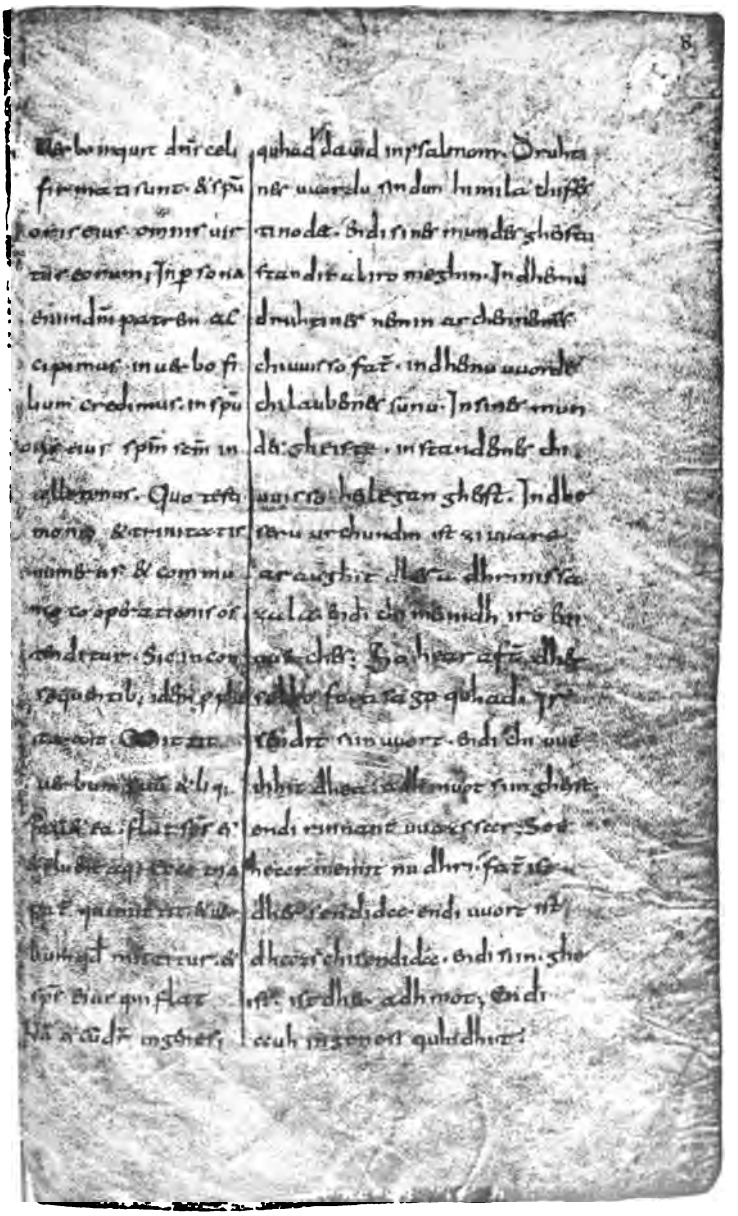
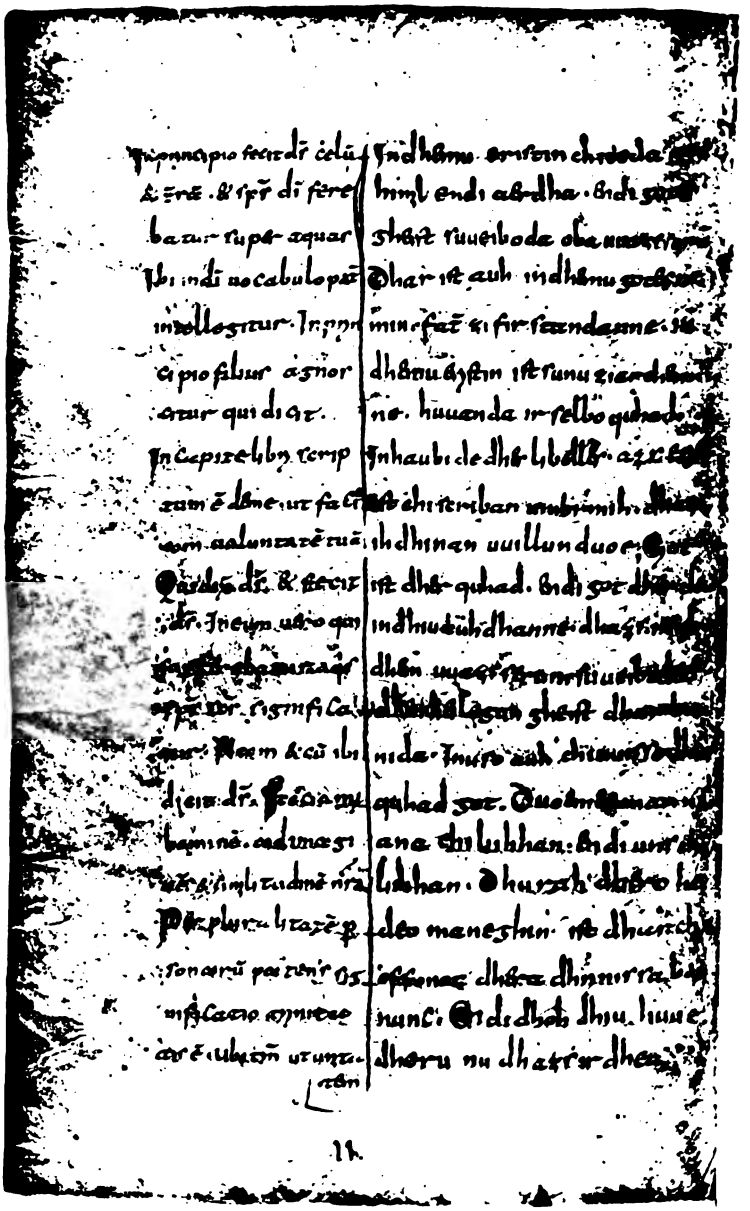
Lat. 1—4 Ps. XXXIII 6. 15—18 Ps. CXLVII 18. 17 flabit Arev., flauit M. (v. Einleitung).

Ahd. 3 chifestinode, der letze Buchstabe ist von a in e verändert worden. 15 chiuue|ihhit Hs. 20 ghe|ist Hs.





## XVI

'In principio fecit deus celum et terram, et spiritus dei ferebatur super aquas'. Ibi in dei uocabulo pater intellegitur. In principio filius agnoscitur qui dicit: 'In capite libri scriptum est de me, ut faciam uoluntatem tuam'. Qui dixit deus et fecit deus. In eum uero qui superferebatur aquis spiritus sanctus significa-
§5 tur. Nam et cum ibi dicit deus: 'Faciamus hominem ad imaginem et similitudinem nostram': Per pluralitatem personarum patens significatio trinitatis est. Ubi tamen ut unitatem

'In dhemu eristin chiteda got himil endi aerdha, endi gotes gheist suueiboda oba uuazsserum'. Dhar ist auh in dhemu gotes ne-
5 min fater zi firstandanne, in dhemu eristin ist sunu zi archennanne, huuanda ir selbo quhad: 'In haubide dhes libelles azs erist ist chiscriban umbi mih, dhazs
10 ih dhinan uuillun duoe'. Got ist dher quhad endi got dher deta; in dhiu auh dhanne dhazs ir oba dhem uuazsserum suueiboda, dhen heilegun gheist dhar bauh-
15 nida. Inu so auh chiuuisso dhar quhad got: 'Duoemes mannan anachiliihhan endi uns chiliihhan': Dhurah dhero heideo maneghin ist dhar chi-
20 offonot dhera dhrinissa bauhnunc. Endi dhoh dhiu huuedheru nu dhazs ir dhea

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Lat. 1—3 Gen. I 1—2. 2 spiritus domini Arev. 8—10 Ps. XL 7—8. 11 quia Arev. 12 eo Arev. 16—18 Gen. I 26.

Ahd. 1 chiteda, über dem t ein Strichlein, wahrscheinlich ein Zeichen, dass dies in d verändert werden sollte. 20 bauh|nunc, das h ist durch das Einbinden fast vertilgt worden, aber es bleibt noch eine Spur davon.

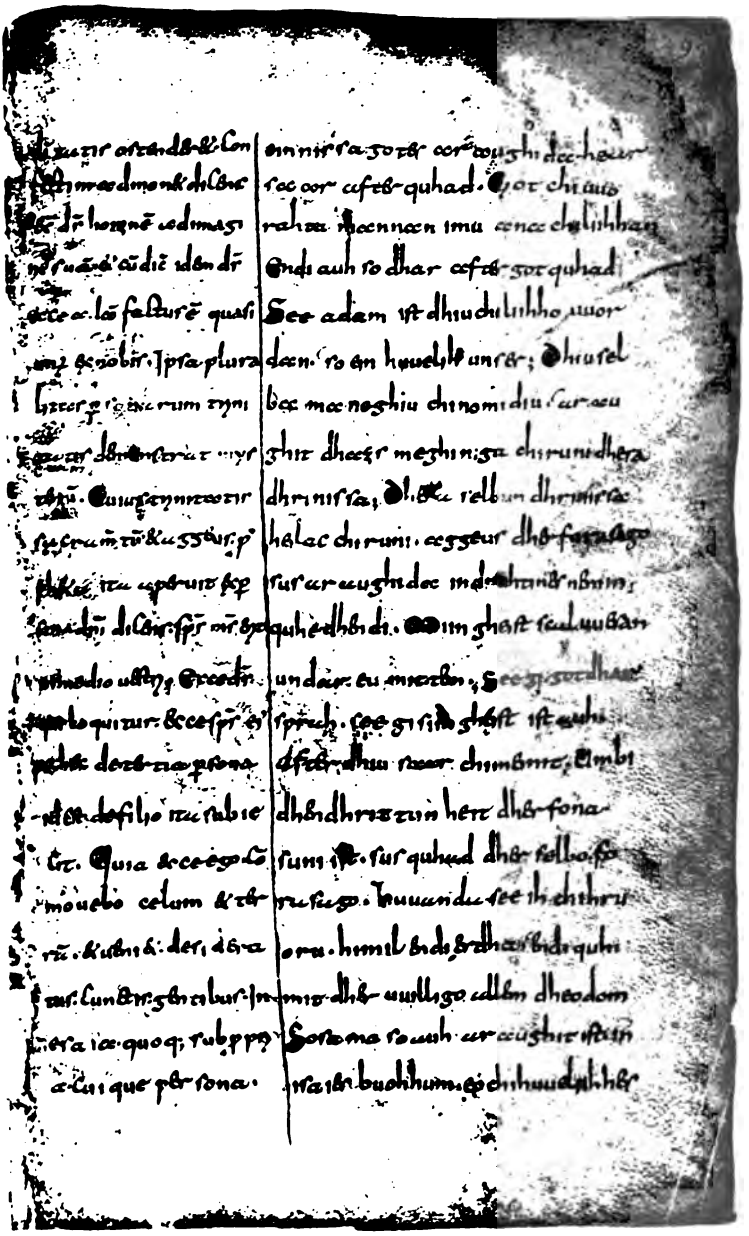
## XVII

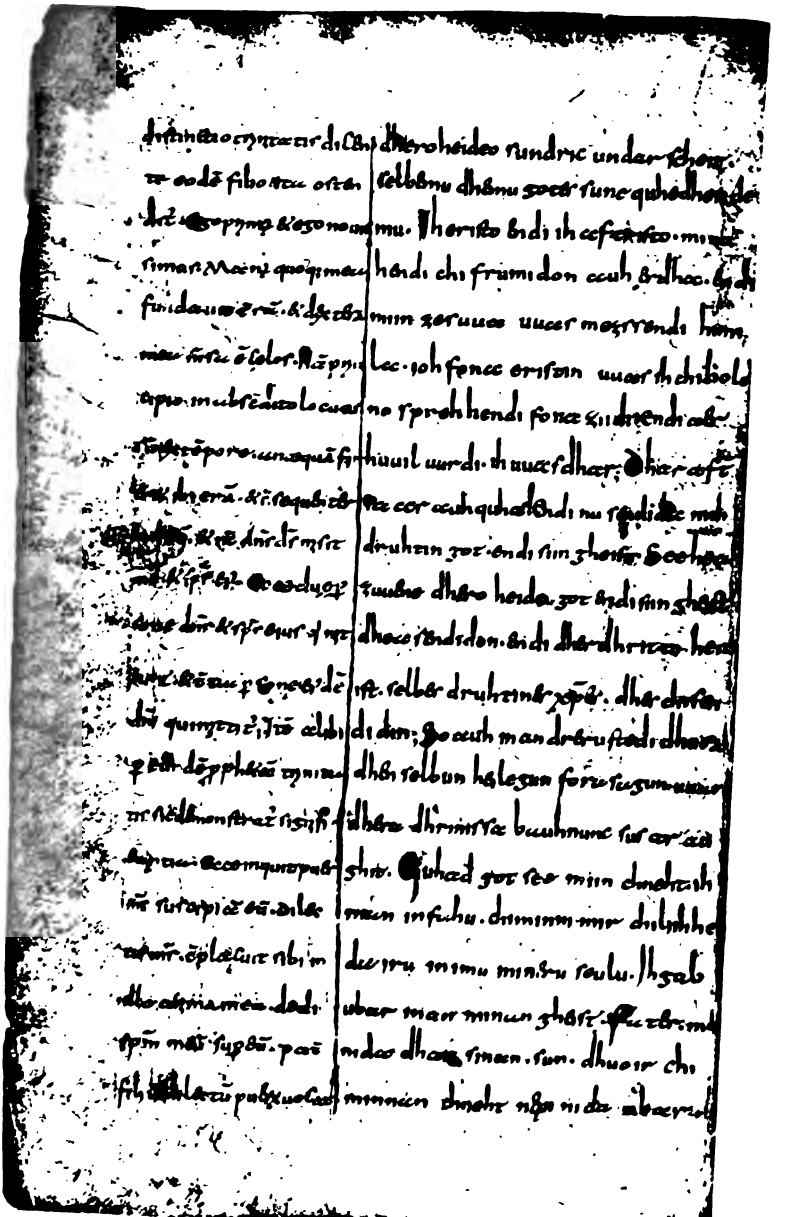
deitatis ostenderet, confestim admonet dicens: 'Fecit deus hominem ad imaginem suam'. Et cum dicit idem deus: 'Ecce adam factus est quasi unus ex nobis': Ipsa pluralitas personarum trinitatis demonstrat mys-
§ 6 terium. Cuius trinitatis sacramentum et aggeus propheta ita aperuit ex persona domini dicens: 'Spiritus meus erit in medio uestri'. Ecce deus qui loquitur, ecce spiritus eius post hec de tertia persona id est de filio ita subiecit: 'Quia ecce ego commouebo celum et terram, et ueniet desidera-
§ 7 tus cunctis gentibus'. In esaia quoque sub propria cuique persona

einnissa gotes araughida, hear saar after quhad: 'Got chiuuorahta mannan imu anachiliihhan'. Endi auh so dhar after got quhad: 'See adam ist dhiu chiliihho uuordan so einhuuelih unser': Dhiu selba maneghiu chinomidiu araughit dhazs meghiniga chiruni dhera dhrinissa. Dhera selbun dhrinissa heilac chiruni aggeus dher forasago sus araughida in druhtines nemin quhedhendi: 'Miin gheist scal uuesan undar eu mittem'. Seegi got dhar sprah, seegi siin gheist ist auh after dhiu saar chimeinit. Umbi dhen dhrittun heit, dher fona suni ist, sus quhad dher selbo forasago: 'Huuanda see ih chihruoru himil endi ęrdha, endi quhimit dher uuilligo allem dheodom'. So sama so auh araughit ist in isaies buohhum eochihuueliihhes

Lat. 3—4 Gen. I 27; imaginem et similitudinem suam Arev. 5—6 Gen. III 22. 12—13 Agg. II 6. 17—20 Agg. II 7—8. 21—22 sub propria persona cujusque Arev.

Ahd. 7 chinomidiu Hs. verschrieben für -dio nach maneghiu Beitr. IX 320 f. Vgl. noch Holtzmann S. 139, Weinhold S. 94, 120 sub manac und Sievers Beitr. V 144 f. 13 Seegi, o ist in i verändert worden. 18 chihru oru Hs.





## XVIII

distinctio trinitatis dicente eodem filio ita ostenditur: 'Ego primus et ego nouissimus. Manus quoque mea fundauit terram, et dextera mea mensa est cęlos. Nam principio in abscondito locutus sum, ex tempore antequam fieret ibi eram'; et consequenter adiecit: 'et nunc dominus deus misit me et spiritus eius'. Ecce duę persone dominus et spiritus eius qui mittunt, et tertia persona eiusdem
§ 8 domini qui mittitur. Item alibi per eundem prophetam trinitatis sic demonstratur significantia: 'Ecce, inquit, puer meus, suscipiam eum; dilectus meus, conplacuit sibi in illo anima mea; dedi spiritum meum super eum'. Pater filium dilectum puerum uocat,

dhero heideo sundric undarscheit, selbemu dhemu gotes sune quhedhendemu: 'Ih eristo endi ih aftristo, mino hendi chifrumidon auh ęrdha, endi miin zesuua uuas mezssendi himila; ioh fona eristin uuas ih chiholono sprehhendi fona ziidi, endi aer huuil uurdi, ih uuas dhar'. Dhar after saar auh quhad: Endi nu sendida mih druhtin got endi siin gheist'. Seo hear zuuene dhero heido, got endi siin gheist dhea sendidon, endi dher dhritto heit ist selbes druhtines christes dhes chisendidin. So auh in andreru stedi dhurah dhen selbun heilegun forasagun uuard dhera dhrinissa bauhnunc sus araughit: 'Quhad got, see miin chneht, ih inan infahu; chiminni mir chiliihheda iru in imu mineru seulu. Ih gab ubar inan minan gheist'. Fater meinida dhar sinan sun, dhuo ir chiminnan chneht nemnida, ubar

Lat. 3—9, 10—11 Is. XLVIII 12—13. 16. 6 Non a principio Arev. 13 personę Hs. 17—21 Is. XLII 1.
Ahd. 9 quha[1] Hs.

## XIX

super quem dedit spiritum sanctum. De quo dominus iesus christus propria uoce testatur: 'Spiritus domini
§ 9 super me'. Alio quoque in loco idem isaias totam trinitatem in digitorum numero conprehendens sic predicat dicens: 'Quis mensus est pugillo aquas, et celos palmo quis ponderauit? Quis appendit tribus digitis molem terre?' In tribus quippe digitis propheta trinam diuinę omnipotentię equalitatem sub quadam mysterii lance librauit, et parilitate uirtutis cooperationem potentię et unitatem substantie, quę una eademque in trinitate est, in tribus digitis de-
§ 10 clarauit. Cuius trinitatis

dhen ir sinan gheist gab. Umbi dhen druhtin nerrendo christ sineru selbes stimnu urchundida, dhuo ir quhad: 'Druhtines gheist ist ubar mir'. Endi auh ir selbo isaias in andreru stedi alle dhea dhrinissa in fingro zalu bifenc, dhuo ir sus prędicando quhad: 'Huuer uues mezssendi in einemu hantgriffa uuazssar? Endi huuer uuac himila sineru folmu? Huuer uuac dhrim fingrum allan aerdhuuasun?' In dhrim fingrum chiuuisso dher heilego forasago dhea dhrifaldun ebanchiliihnissa dhera almahtigun gotliihhin mit sumes chirunes uuagu uuac. Endi auh mit dhes meghines chiliihnissu chraft dhes ebanuuerches endi einnissa dhera almahtigun spuodi, dhiu ein ioh samalih in dheru dhrinissu ist, in dhrim fingrum dhurahchundida. Dher selbo forasago auh in andreru

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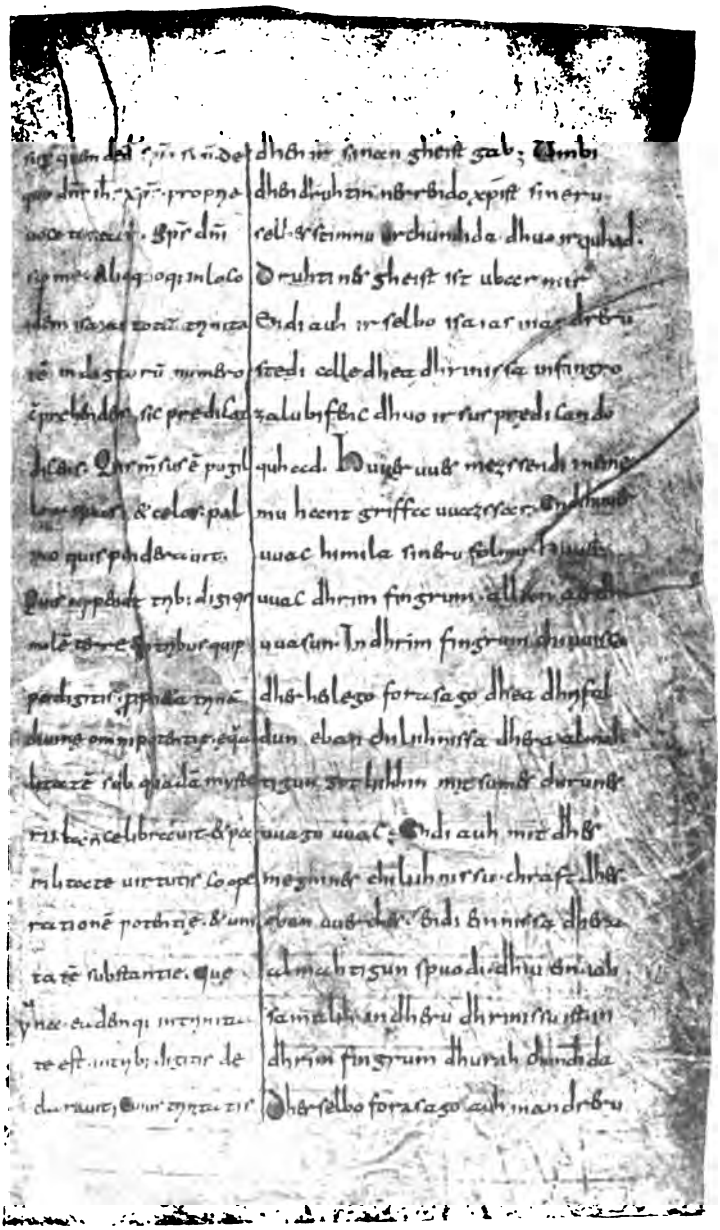
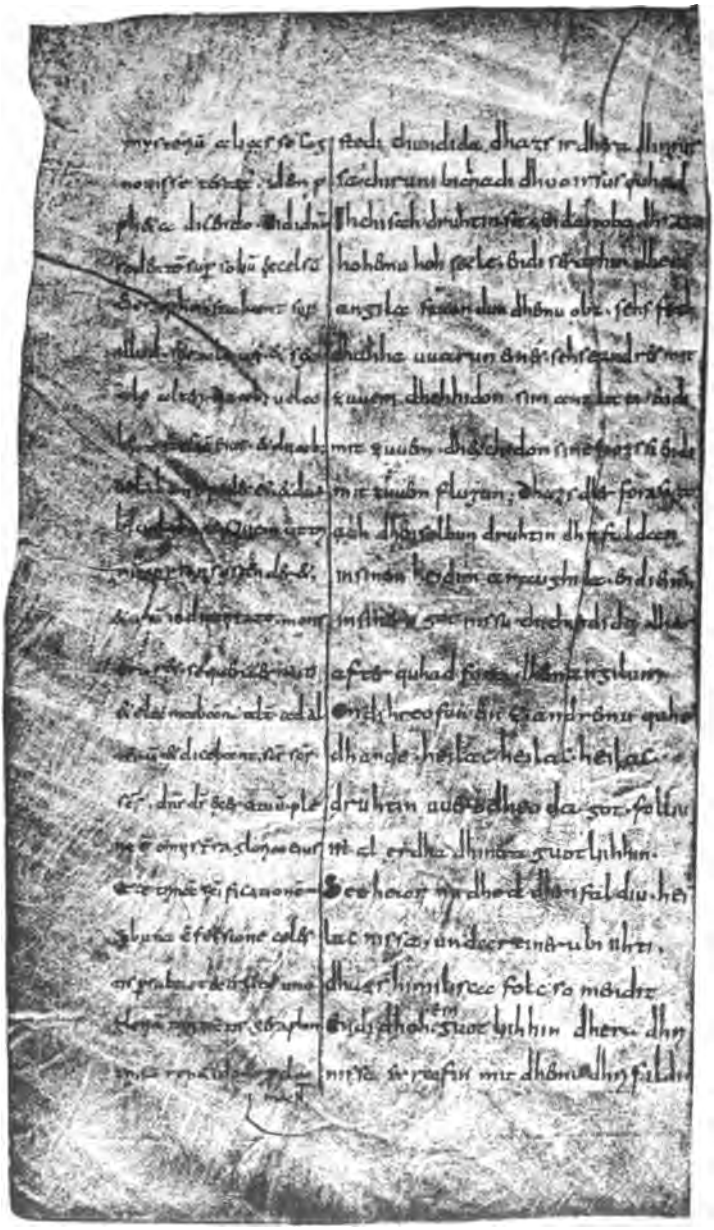
Lat. 1 spiritum suum Arev. 3—4 Is. LXI 1. 8—12 Is. XL 12. 14 eȧa Hs. 16 et ex parilitate Arev. 19 Quę Hs. 20 ůna Hs.
Ahd. 2 druhtin, nach d der Strich eines h zum Teil ausradiert.





## XX

mysterium alias se cognouisse testatur idem propheta dicendo: 'Uidi dominum sedentem super solium excelsum. Seraphin stabant super illud, sex alę uni et sex alę alteri. Duabus uelabant faciem eius, et duabus uelabant pedes eius, et duabus uolabant'. Quem ut trinum in personis ostenderet, et unum in diuinitate monstraret, sequenter ait: 'Et clamabant alter ad alterum et dicebant: sanctus, sanctus, sanctus, dominus deus exercituum, plena est omnis terra gloria eius'.

§ 11 Ecce trinam sanctificationem sub una confessione celestis persultat exercitus; unam gloriam trinitatis seraphin trina repetitione proclamant.

stedi chundida, dhazs ir dhera dhrinissa chiruni bichnadi, dhuo ir sus quhad: 'Ih chisah druhtin sitzendan oba dhrato hohemu hohsetle, endi seraphin dhea angila stuondun dhemu oba; sehs fethdhahha uuarun eines, sehse andres; mit zuuem dhehhidon siin antlutti, endi mit zuuem dhecchidon sine fuozssi, endi mit zuuem flugun'. Dhazs dher forasago auh dhen selbun druhtin dhrifaldan in sinem heidim araughida endi einan in sineru gotnissu chichundida, dhar after quhad fona dhem angilum: 'Endi hreofun ein zi andremu quhedhande: heilac, heilac, heilac, druhtin uuerodheoda got, folliu ist al ęrdha dhinera guotliihhin'. See hear nu dhea dhrifaldun heilacnissa undar eineru biihti dhazs himilisca folc so mendit. Endi dhoh ein guotliihhin dhera dhrinissa syrafin mit dhemu dhrifaldin

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Lat. 3—10 Is. VI 1—2. 12 mons|traret Hs. 14—17 Is. VI 3. 16 dominus exercituum Arev. 20 una Hs. 21 Seraphin Hs.

Ahd. 2 bich̄nadi Hs. 18 dhrifaldiu Hs. 21 ein über die Zeile geschrieben.

## XXI

Nam quid ter sanctus indicat, nisi eiusdem trinę omnipotentię gloria demonstrata est? In deitatem trium personarum significatio non autem sicut treę persone ita et tres dii credendi sunt, sed in eis personis una diuinitas praedicanda est. Secundum moysi sententiam dicentis: 'Audi israhel, dominus deus tuus deus unus est'. Et iterum: 'Ego sum deus et preter me non est alius'. QUIA CHRISTUS FILIUS DEI DEUS HOMO FACTUS EST.

Cap. V.

§ 1 Hucusque misterium celestis natiuitatis in christo et significantiam diuine trinitatis ostendimus. Dehinc scribturę

quhide meinidon. Inu huuazs andres zeihnit dhar dhea dhri sanctus chiquhedan, nibu dhera selbun almahtigun dhrinissa guotliihhin ist araughit? Endi dhoh dhiu huuedheru in dhemu bauhnunge dhero dhrio heido gotes ni sindun zi chilaubanne, dhazs sii dhrii goda siin, so sama so dhea dhrii heida sindun, oh in dhem dhrim heidim scal man ziuuaare eina gotnissa beodan. After moyses quhidim, dhar ir quhad: 'Chihori dhu israhel, druhtin got dhiin ist eino got'. Endi auur ist auh chiscriban: 'Ih bim eino got endi ano mih nist ander'. HEAR QUHIDIT HUUEO GOT UUARD MAN CHIUUORDAN CHRIST GOTES SUNU.

Untazs hear nu aughidom uuir dhazs gheistliihhe chiruni dhera himiliscun chiburdi in christe endi dhera gotliihhun dhrinissa bauhnunga. Hinan frammert

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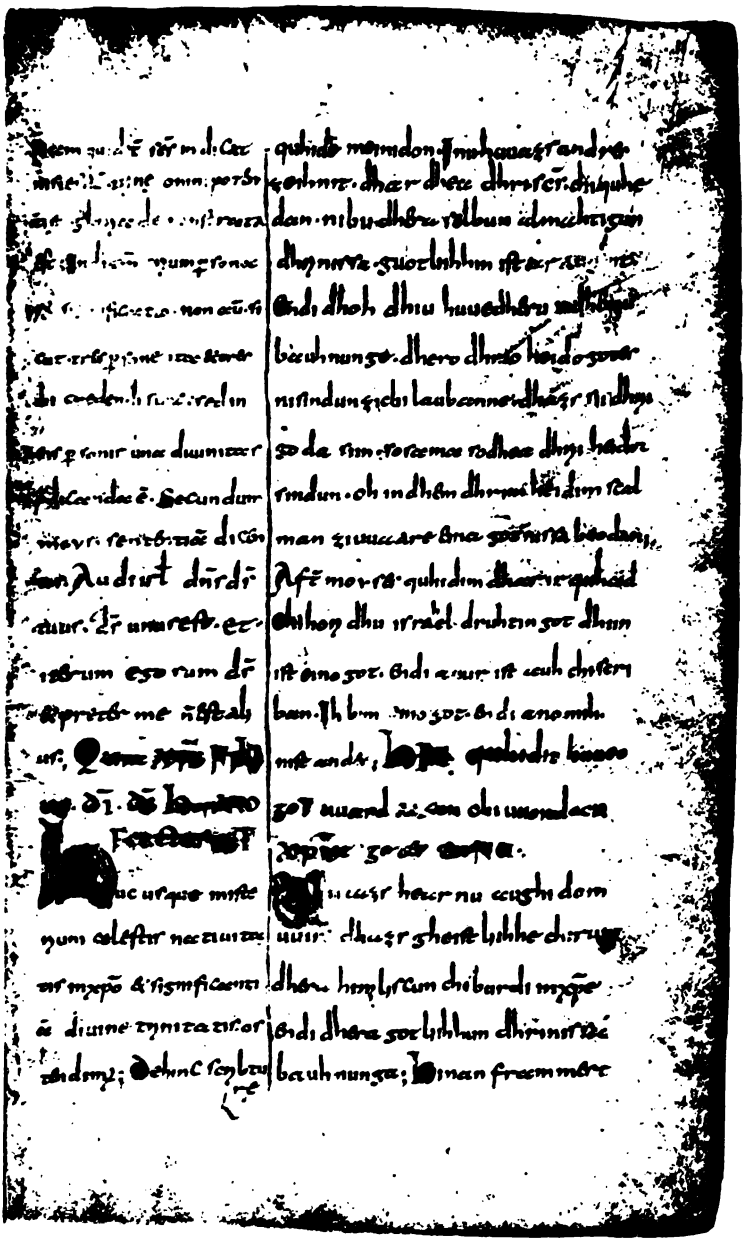
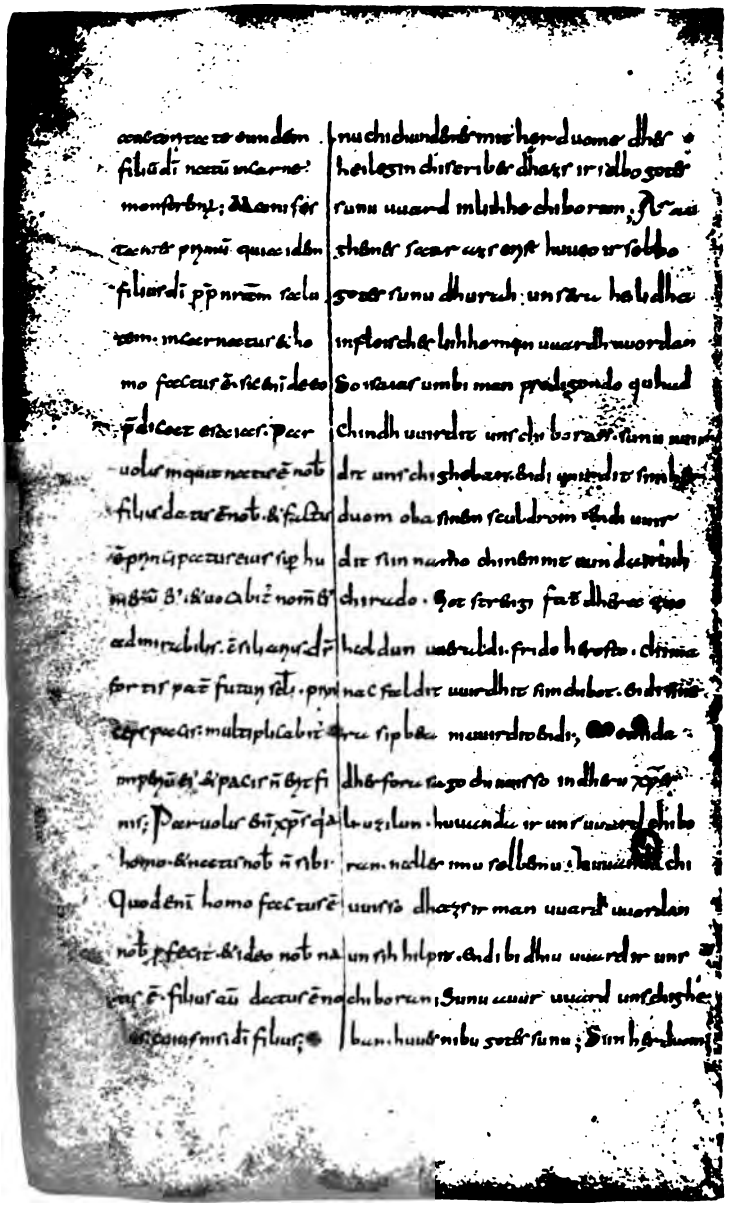
Lat. 2–5 nisi ** demonstrata est in deitate trium personarum significatio? Non autem Arev. 9 praedicanda est secundum Arev. 11—12 Deut. VI 4; deus, deus tuus Arev. 13—15 Deut. IV 35, Ps. XLV 5. 15 Abschnitte 12 und 13, in Arev. erhalten, sind ausgelassen in P.; Christus fehlt in Arev.

Ahd. 12 isra$^{h}$el Hs.





## XXII

auctoritate eundem
filium dei natum in carne
monstremus: Manifes-
tantes primum quia idem
filius dei propter nostram salu-
tem incarnatus et ho-
mo factus est, sic enim de eo
praedicat esaias: 'Par-
uolus, inquit, natus est nobis,
filius datus est nobis, et factus
est principatus eius super hu-
merum eius, et uocabitur nomen eius
admirabilis, consiliarius, deus
fortis, pater futuri seculi, prin-
ceps pacis; multiplicabitur
imperium eius et pacis non erit fi-
§ 2 nis'. Paruolus enim christus quia
homo, et natus nobis non sibi.
Quod enim homo factus est
nobis profecit, et ideo nobis na-
tus est. Filius autem datus est no-
bis, cuius nisi dei filius?

nu chichundemes mit hęrduome dhes
heilegin chiscribes dhazs ir selbo gotes
sunu uuard in liihhe chiboran. Arau-
ghemes saar azs erist huueo ir selbo
gotes sunu dhurah unsera heilidha
in fleisches liihhe man uuardh uuordan.
So isaias umbi inan predigondo quhad:
'Chindh uuirdit uns chiboran, sunu uuir-
dit uns chigheban, endi uuirdit siin hęr-
duom oba sinem sculdrom, endi uuir-
dit siin namo chinemnit uundarliih
chirado, got strengi, fater dhera zuo-
haldun uueraldi, frido herosto; chima-
nacfaldit uuirdhit siin chibot endi sine-
ra sipbea ni uuirdit endi'. Meinida
dher forasago chiuuisso in dheru christes
lyuzilun, huuanda ir uns uuard chibo-
ran, nalles imu selbemu. Huuanda chi-
uuisso dhazs ir man uuardh uuordan
unsih hilpit, endi bidhiu uuard ir uns
chiboran. Sunu auur uuard uns chighe-
ban, huues nibu gotes sunu? Siin hęrduom

---

Lat. 7 factus est. Sic enim Arev. 8—17 Is. IX 6—7. 10 et filius Arev. 16 ejus imperium et pacis ejus Arev. 17 quia homo; et natus est nobis, non sibi. Arev.

Ahd. 4 sebbo Hs. 9 endi, Anfang des fünften Monseer Bruchstückes (XXXVI). 12 Got. Hs. 17 lyuzilun, Braune schlägt vor lyuziliin (Lesebuch [2] S. 15). Das Suffix -in der fem. Abstracta ist aber immer mit einfachem i geschrieben. 19 uuard[h] Hs.

## XXIII

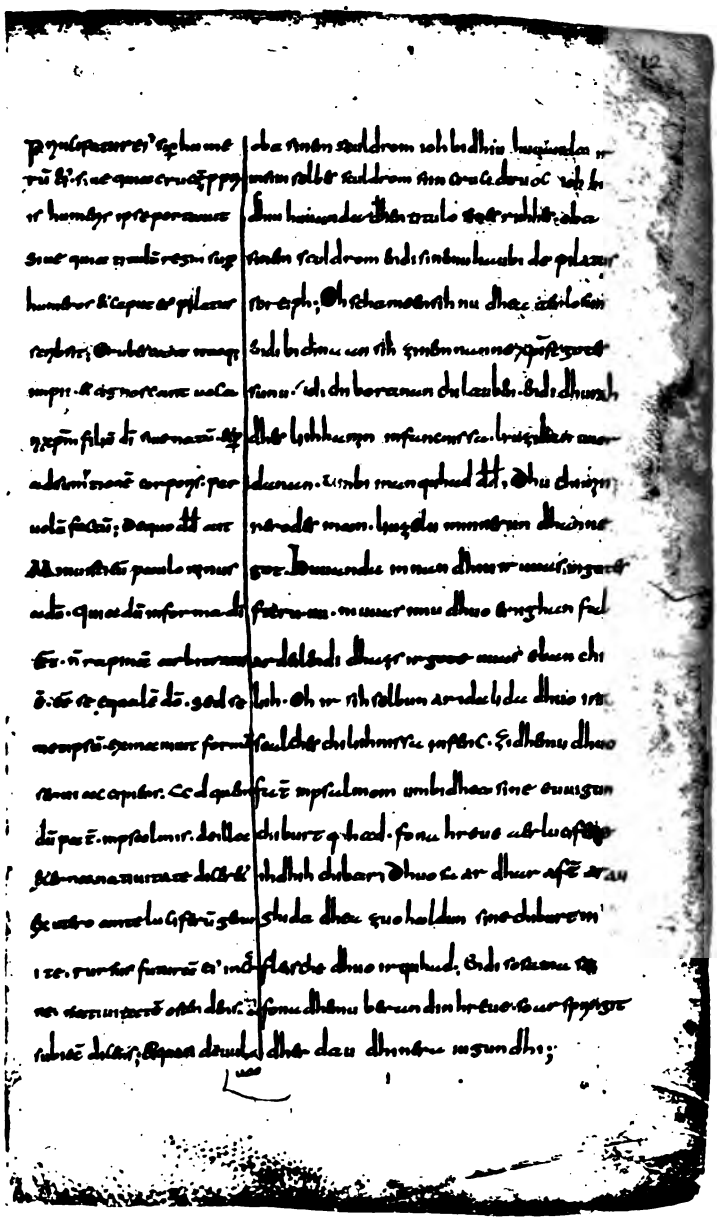
Principatus eius super humerum eius, siue quia crucem propriis humeris ipse portauit, siue quia titulum regni super humeros et caput eius pilatus
§ 3 scribsit. Erubescant itaque impii, et agnoscant uocari christum filium dei siue natum, et per adsumptionem corporis paruolum factum. De quo dauid ait: 'Minuisti eum paulo minus a deo'. 'Quia dum in forma dei esset, non rapinam arbitratus est esse se ęqualem deo. Sed semetipsum exinaniuit formam serui accipiens'. Ad quem dum pater in psalmis de illa ęterna natiuitate diceret: 'Ex utero ante luciferum genui te', rursus futuram eius in carne natiuitatem ostendens, subiecit dicens: 'Et quasi de uulua

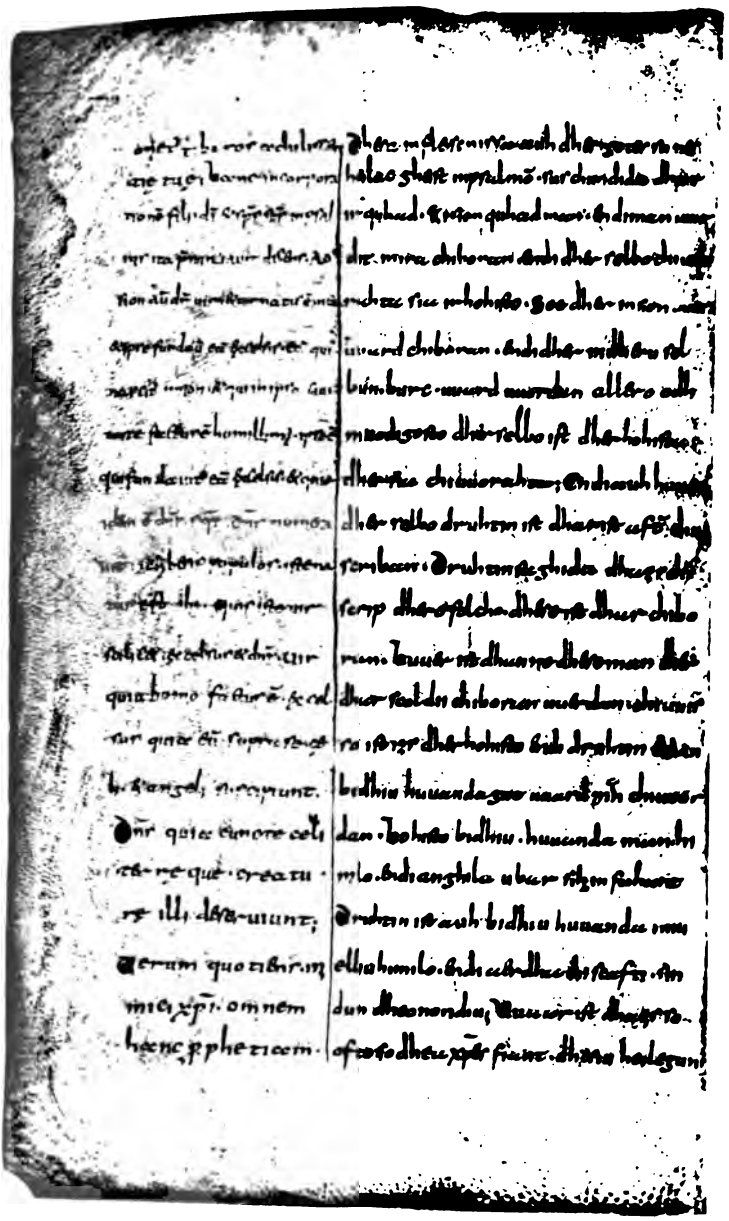
oba sinem sculdrom, ioh bidhiu huuanda ir in siin selbes sculdrom siin cruci druoc, ioh bidhiu huuanda dhen titulo sines riihhes oba sinem sculdrom endi sinemu haubide pilatus
5 screiph. Oh schameen sih nu dhea aerlosun, endi biehnaan sih zi nemnanne christ gotes sunu, ioh chiboranan chilauben endi dhurah dhes liihhamin infanenissa lyuzilan uuordanan. Umbi inan quhad dauid: 'Dhu chimin-
10 nerodes inan liuzelu minnerun dhanne got'. 'Huuanda innan dhiu ir uuas in gotes faruuu, ni uuas imu dhuo einighan fal ardeilendi, dhazs ir gote uuas ebanchiliih. Oh ir sih selbun aridalida, dhuo ir
15 scalches chiliihnissa infenc'. Zi dhemu dhuo fater in psalmom umbi dhea sine euuigun chiburt quhad: 'Fona hreuc aer lucifere ih dhih chibar': Dhuo saar dhar after araughida dhea zuohaldun sine chiburt in
20 fleische, dhuo ir quhad: 'Endi so sama so fona dhemu berandin hreue, so arspringit dher dau dhinera iugundhi'.

---

Lat. 7 impii iudaei Arev. 8 dei vivi natum Arev. 9 adsumptionem Hs. 10 de quo Arev. 11—12 Ps. VIII 5. 12 ab angelis anstatt a deo Arev. 12—16 Philipp II 6—7. 19—20, 22—XXIV 2 Ps. CX 3 (vgl. Vetus Italica ed. Sabatier).

Ahd. 5 screiph, Ende des fünften Monseer Bruchstückes.





## XXIV

orietur tibi ros aduliscen-
§ 4 tię tuę. Hanc incorporationem filii dei et spiritus sanctus in psalmis ita praenuntiauit dicens: 'Ad sion autem dicitur uir, et uir natus est in ea et ipse fundauit eam excelsus'. Ecce qui nascitur in sion, et qui in ipsa ciuitate factus est humillimus, ipse est qui fundauit eam excelsus, et quia idem est dominus sequitur: 'Dominus numerauit scribens populos, iste natus est ibi'. Quis iste uir? scilicet excelsus et dominus. Uir quia homo factus est, excelsus quia eum supra se cęli et angeli suscipiunt. Dominus quia cuncte celi terręque creaturę illi deseruiunt.
§ 5 Uerum quotiens inimici christi omnem hanc prophetiam

Dhesa infleiscnissa auh dhes gotes sunes heilac gheist in psalmom sus chundida, dhar ir quhad: 'Zi sion quhad man, endi man uuirdit in iru chiboran, endi dher selbo chiuuorahta sia ir hohisto'. See dher in sion uuard chiboran, endi dher in dheru selbun burc uuard uuordan allero odhmuodigosto, dher selbo ist dher hohista dher sia chiuuorahta. Endi auh huueo dher selbo druhtin ist dhar ist after chiscriban: 'Druhtin saghida dhazs chiscrip dhero folcho, dhese ist dhar chiboran'. Huuer ist dhanne dhese man dher dhar scoldii chiboran uuerdan? chiuuisso ist izs dher hohisto endi druhtin. Man bidhiu huuanda got uuard man chiuuordan. Hohisto bidhiu huuanda inan himilo endi anghila ubar sih infahant. Druhtin ist auh bidhiu huuanda imu elliu himilo endi aerdha chiscafti sindun dheonondiu. Uuaar ist dhazs so ofto so dhea christes fiant dhesiu heilegun

Lat. 4—6, 10—12 Ps. LXXXVII 5. 6. 5 Die Abkürzung dr = dicitur wurde von dem Übersetzer als dt = dicit gelesen und deswegen durch quhad übersetzt. 10 Dominus numera|uit Hs. 11 populis Arev. 12—13 Quis est iste? vir scilicet, et excelsus, et dominus Arev.

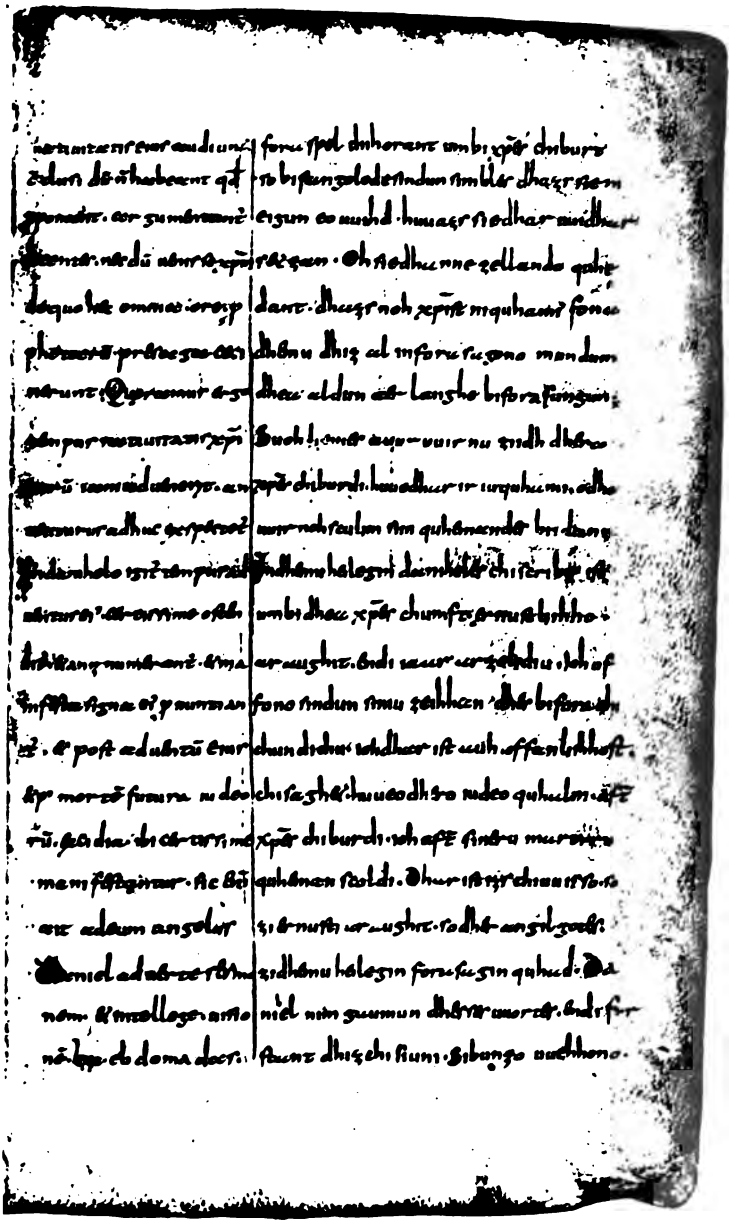
Ahd. 4 ira.

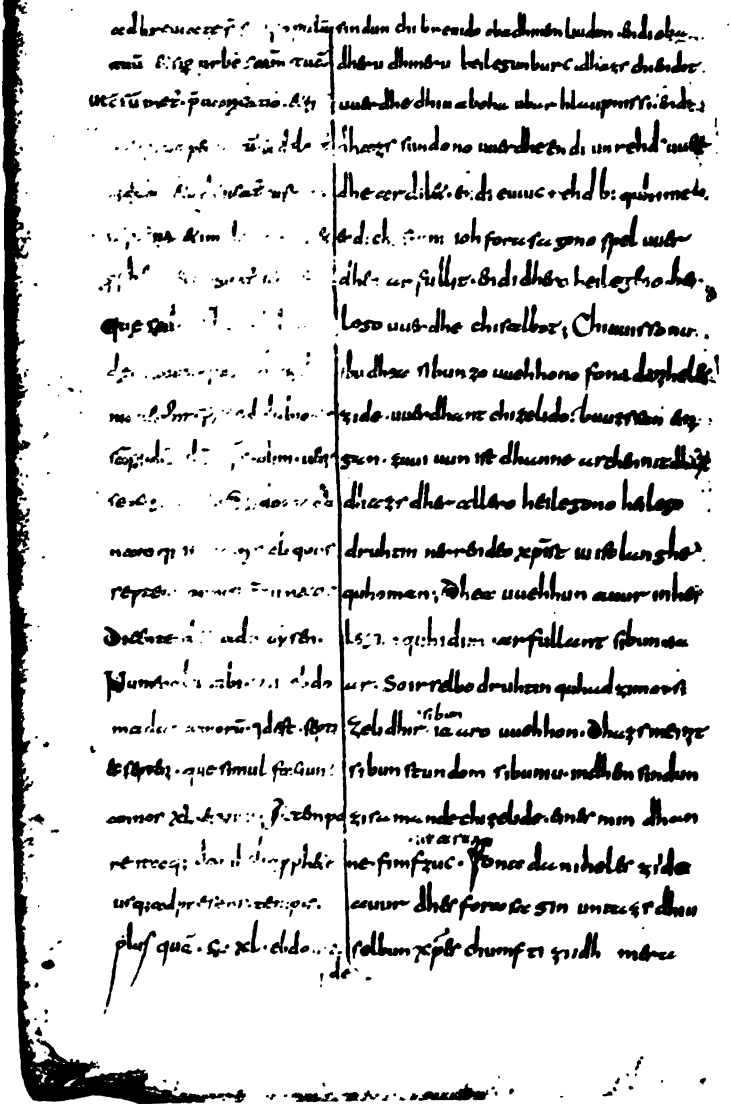
## XXV

natiuitatis eius audiunt,
conclusi dum non habeant quod
proponant, argumentantur
dicentes necdum uenisse christum
de quo hec omnia ore pro-
phetarum presaga cecinerunt. Quęramus ergo
tempus natiuitatis christi,
utrum iam aduenerit, an
uenturus adhuc exspectetur.
In danihelo igitur tempus ad-
uentus eius certissime osten-
ditur, et anni numerantur, et ma-
nifesta signa eius pronuntian-
tur, et post aduentum eius
et post mortem futura iudeo-
rum excidia ibi certissime
§ 6 manifestantur. Sic enim
ait ad eum angelus:
'Daniel aduerte sermo-
nem et intellege uisio-
nem. Lxx ebdomadae

foraspel chihorant umbi christes chiburt,
so bifangolode sindun simbles, dhazs sie ni
eigun eouuihd huuazs sie dhar uuidhar
setzan. Oh sie dhanne zellando quhe-
dant, dhazs noh christ ni quhami fona
dhemu dhiz al in forasagono mundum
dhea aldun aer langhe bifora sungun.
Suohhemes auur uuir nu ziidh dhera
christes chiburdi, huuedhar ir iu quhami, odho
uuir noh sculim siin quhemandes biidan.
In dhemu heilegin daniheles chiscribe ist
umbi dhea christes chumft ęrnustliihho
araughit, endi iaar arzelidiu, ioh of-
fono sindun siniu zeihhan dhes bifora chi-
chundidiu, ioh dhar ist auh offanliihhost
chisaghet, huueo dhero iudeo quhalm after
christes chiburdi ioh after sineru martyru
quheman scoldi. Dhar ist izs chiuuisso so
zi ernusti araughit, so dher angil gotes
zi dhemu heilegin forasagin quhad: 'Da-
nihel nim gaumun dhesses uuortes endi fyr-
stant dhiz chisiuni. Sibunzo uuehhono

Lat. 5 ora Arev. 11 daniele Arev. 16 post fehlt in Arev.
18 sic Hs. 20—XXVI 7 Dan. IX 23—24. 22 ebdomadas Hs.
Ahd. 21 ni$^{h}$el Hs.





## XXVI

adbreuiatę sunt super populum
tuum et super urbem sanctam tuam,
ut consumetur praeuaricatio et finem
accipiat peccatum et deleatur
iniquitas et adducatur iustitia
sempiterna et impleatur uisio et
prophetię et unguatur sanctus sanctorum'.
Quę scilicet lxx ebdoma-
dę si a tempore danielis
numerentur, procul dubio sanctus
sanctorum dominus iesus christus olim
§ 7 uenisse cognoscitur. Ebdomada
namque in sacris eloquiis
septem annis terminatur.
Dicente domino ad moysen:
'Numerabis tibi vii ebdo-
madas annorum, id est septi-
es septem, que simul faciunt
annos xl et viiii'. A tempo-
re itaque danihelis prophete
usque ad presens tempus
plus quam cxl ebdoma-
de

sindun chibreuido oba dhinem liudim, endi oba
dheru dhineru heilegun burc, dhazs chiendot
uuerdhe dhiu aboha ubarhlaupnissi, endi
dhazs sundono uuerdhe endi, unrehd uuer-
dhe ardilet endi euuic rehd biquhime
endi chisiuni ioh forasagono spel uuer-
dhen arfullit, endi dhero heilegeno hei-
lego uuerdhe chisalbot'. Chiuuisso nu
ibu dhea sibunzo uuehhono fona daniheles
zide uuerdhant chizelido, buuzssan eini-
gan zuuiuun ist dhanne archennit, dhazs
dher allero heilegono heilego
druhtin nerrendeo christ iu ist langhe
quhoman. Dhea uuehhun auur in hei-
legim quhidim arfullant sibun iaar.
So ir selbo druhtin quhad zi moysi:
'Zeli dhir sibun iaaro uuehhon. Dhazs meinit
sibun stundom sibuniu, in dhem sindun
zisamande chizelide eines min dhan-
ne fimfzuc iaaro'. Fona daniheles ziide
auur dhes forasagin untazs dhiu
selbun christes chumfti ziidh mera

Lat. 3 ut am Rande; consummetur Arev. 7 prophetia et ungatur Arev. 9 daniele Hs. 10 enumerentur Arev. 11 olim uenis|se Hs. 15 dicente Arev. 16—19 Levit. XXV 8. 18 septeni Hs.; qui Arev. 19 quadraginta novem. Similiter septies septuaginta fiunt quadrigenta nonaginta. Ideo tot annos fuisse credendum est, a Daniele usque ad Christum. A tempore etc. Arev.

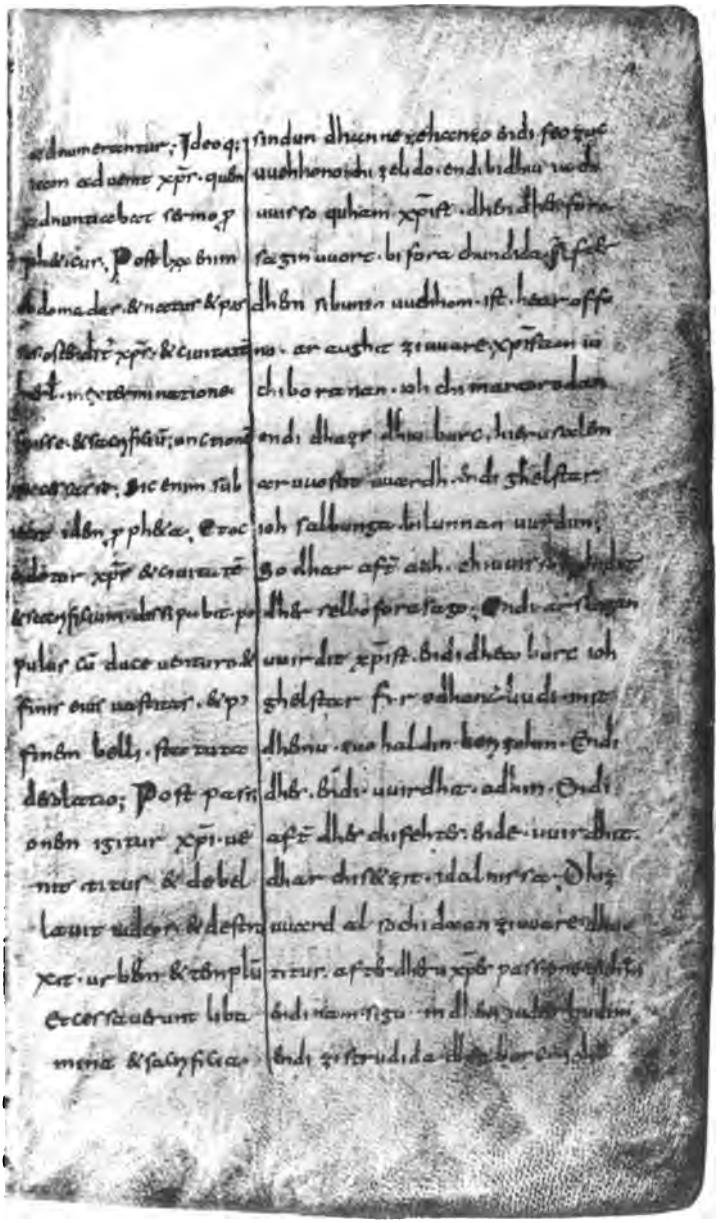
Ahd. 11—12 dhazs | dhazs Hs. 15 ia|ar Hs. 17 sibun über die Zeile geschrieben. 20 iaaro über die Zeile geschrieben und etwas verschwommen; zi'de Hs.

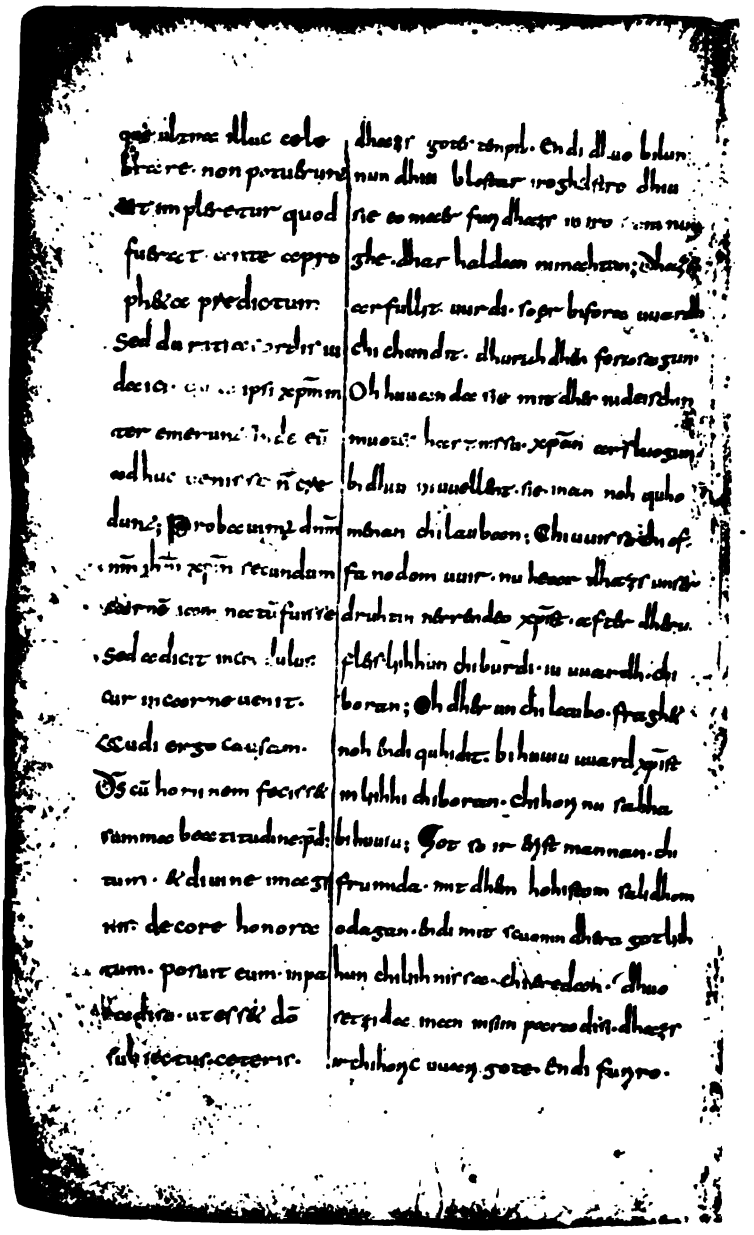
## XXVII

adnumerantur. Ideoque
iam aduenit christus, quem
adnuntiabat sermo pro-
§ 8 pheticus. Post lxx enim
ebdomadas et natus et pas-
sus ostenditur christus, et ciuitatem
hierusalem in exterminatione
fuisse, et sacrificium unctionem-
que cessasse. Sic enim sub-
iecit idem propheta: 'Et oc-
cidetur christus, et ciuitatem
et sacrificium dissipabit po-
pulus cum duce uenturo, et
finis eius uastitas, et post
finem belli statuta
desolatio'. Post passi-
onem igitur christi ue-
nit titus et debel-
lauit iudeos et destru-
xit urbem et templum.
Et cessauerunt liba-
mina et sacrificia,

sindun dhanne zehanzo endi feorzuc
uuehhono chizelido, endi bidhiu iu chi-
uuisso quham christ, dhen dhes fora-
sagin uuort bifora chundida. After
dhem sibunzo uuehhom ist hear offo-
no araughit ziuuare christan iu
chiboranan ioh chimartorodan,
endi dhazs dhiu burc hierusalem
aruuostit uuardh, endi ghelstar
ioh salbunga bilunnan uurdun.
So dhar after auh chiuuisso quhidit
dher selbo forasago: 'Endi arslagan
uuirdit christ, endi dhea burc ioh
ghelstar fyrodhant liudi mit
dhemu zuohaldin herizohin. Endi
dhes endi uuirdhit odhin. Endi
after dhes chifehtes ende uuirdhit
dhar chisetzit idalnissa'. Dhiz
uuard al so chidaan ziuuare, dhuo
titus after dheru christes passione quham
endi nam sigu in dhem iudeoliudim
endi zistrudida dhea burc ioh

Lat. 1 enumerantur Arev. 7 exterminationem Arev. 10—16 Dan. IX 26. 12 sanctuarium Arev.
Ahd. 1 feozuc Hs.





que ultra illuc cele
brare non potuerunt
ut impleretur quod
fuerat ante a pro
phetis predictum.
Sed duritia cordis iu
daici. [illegible] ipsi xpm in
ter emerunt. Inde eum
adhuc venisse non cre
dunt; Probavimus dnm
nm ihm xpm secundum
carnem iam nactum fuisse
Sed adicit incredulus
cur in carne venit.
Audi ergo causam.
Ds cum hominem fecisset
summa beatitudine pdi
tum. et divine imagi
nis decore honorat
tum. posuit eum in pa
radiso. ut esset dom
subiectus ceteris.

dhaezr gote tempil. endi dhuo bilun
nun dhiu blostar iroghelstro dhiu
sie eo maer fun dhaezr in iro [illegible] nun
ghe. dhar haldan nimachtan; dhaez
ar fullit uurdi. so er biforan uuardh
chi chundit. dhurch dhen fersoagun
Oh huuan dae sie mit dher nideschin
muoter haestnissu. xpan ar sluogun
bi dhiu in uuellent. sie inan noh quho
menan chi lauboan; Chi uuisso chi of
fa nodom uuir. nu heaer dhaezr unser
druhtin nerrendeo xpist. after dheru
fleslihhun chiburdi. iu uuardh. chi
boran; Oh dher un chi lauboo. fraghet
noh endi quhidit. bi huuiu uuard xpist
in lihhi chiboran. chihoz nu sabha
bi huuiu; Got so ir erist mannan. chi
frumida. mit dhem hohistom salidhom
odagan. endi mit scuonin dhera gotlih
hun chilihnissa. chiaredaon. dhuo
setzidae inan insim paradisi. dhaezr
ir chihoz uuaez gote. endi funro.

## XXVIII

que ultra illuc celebrare non potuerunt. Ut impleretur quod fuerat ante a propheta predictum.

§ 9 Sed duritia cordis iudaici quia ipsi christum interemerunt, inde eum adhuc uenisse non credunt. Probauimus dominum nostrum iesum christum secundum carnem iam natum fuisse. Sed adicit incredulus, cur in carne uenit? Audi ergo causam. Deus cum hominem fecisset summa beatitudine praeditum et diuine imagi-. nis decore honoratum, posuit eum in paradiso, ut esset deo subiectus, ceteris

dhazs gotes tempil. Endi dhuo bilunnun dhiu blostar iro ghelstro, dhiu sie eomaer furi dhazs in iro samnunghe dhar haldan ni mahtun. Dhazs arfullit uurdi, so ęr bifora uuardh chichundit dhurah dhen forasagun. Oh huuanda sie mit dhes iudeischin muotes hartnissu christan arsluogun, bidhiu ni uuellent sie inan noh quhomenan chilauban. Chiuuisso chioffanodom uuir nu hear, dhazs unser druhtin nerrendeo christ after dheru fleisoliihhun chiburdi iu uuardh chiboran. Oh dher unchilaubo fraghet noh endi quhidit: bihuuiu uuard christ in liihhi chiboran? Chihori nu sahha bihuuiu. Got so ir erist mannan chifrumida mit dhem hohistom salidhom odagan endi mit scuonin dhera gotliihhun chiliihnissa chieredan, dhuo setzida inan in siin paradisi, dhazs ir chihoric uuari gote endi furiro

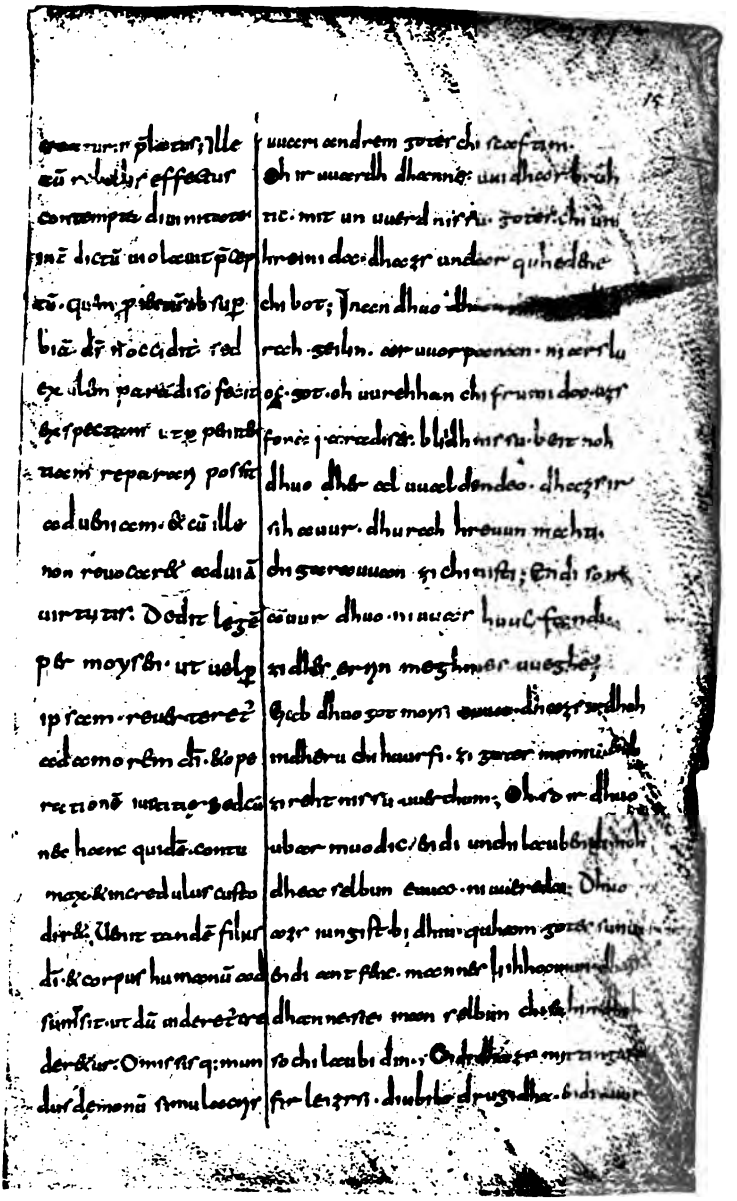
Lat. 1 celebrari Arev. 6 Sed o duritia Arev. 19 ornatum Arev. 22 et caeteris Arev.

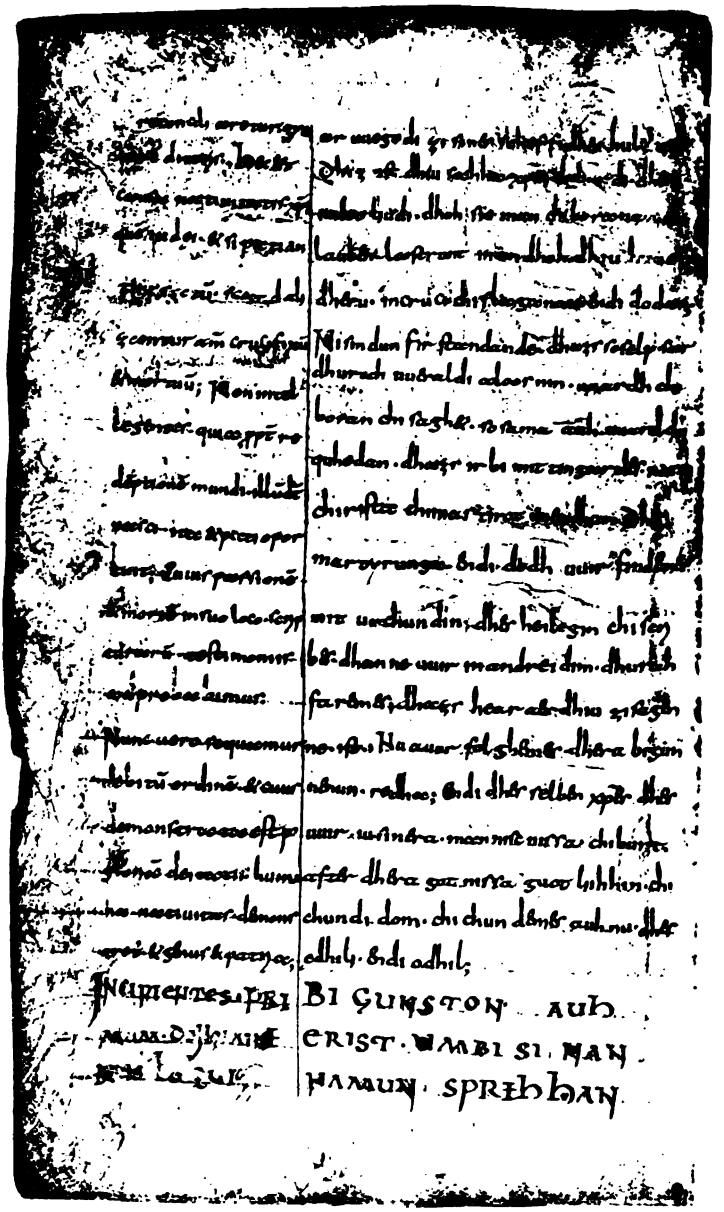
## XXIX

§ 10 creaturis praelatus. Ille autem rebellis effectus contempta diuinitate interdictum uiolauit praeceptum. Quem proiectum ob superbiam deus non occidit, sed exulem paradiso fecit, exspectans ut per penitentiam reparari possit ad ueniam. Et cum ille non reuocaretur ad uiam uirtutis: Dedit legem per moysen ut uel per ipsam reuerteretur ad amorem dei et operationem iustitię. Sed cum ne hanc quidem contumax et incredulus custodiret: Uenit tandem filius dei et corpus humanum adsumpsit, ut dum uideretur crederetur: Omissisque mundus dęmonum simulacris

uuari andrem gotes chiscaftim. Oh ir uuardh dhanne uuidharbruhtic, mit unuuerdnissu gotes chiunhreinida dhazs undarquhedene chibot. Inan dhuo dhanan uzs dhurah geilin aruuorpanan ni arsluoc got, oh uurehhan chifrumida uzs fona paradises bliidhnissu, beit noh dhuo dher aluualdendeo, dhazs ir sih auur dhurah hreuun mahti chigarauuan zi chinisti. Endi so ir auur dhuo ni uuas huuerfandi zi dhes ęrrin meghines uueghe: Gab dhuo got moysi euua dhazs ir dhoh in dheru chihuurfi zi gotes minniu endi zi rehtnissa uuerchum. Oh so ir dhuo ubarmuodic endi unchilaubendi noh dhea selbun euua ni uuereda: Dhuo azs iungist bidhiu quham gotes sunu endi antfenc mannes liihhamun, dhazs dhanne sie inan selbun chisahin, dhoh so chilaubidin: Endi dhazs mittingart firleizssi diubilo drugidha endi auur

Lat. 11 reuocaret Hs. 17 nec Hs. 21 sumᵖsit Hs.
Ahd. 6 arslu|oc. 8 bliⁱdhnissu Hs. 16 rehtnissu Hs.





## XXX

reconciliaretur gratię conditoris. Hec est
§ 11 causa natiuitatis christi, quem iudęi, etsi patiantur natum, scandalizantur tamen crucifixum et mortuum. Non intellegentes quia (sicut) propter redemptionem mundi illum dicit nasci, ita et pati oportuit. Cuius passionem et mortem in suo loco scripturarum testimoniis adprobabimus.
Nunc uero sequamur debitum ordinem, et cuius demonstrata est post gloriam deitatis humana natiuitas, demonstretur et genus et patria:
Cap. VI. INCIPIENTES PRIMUM DE NOMINE EIUS LOQUI.

aruuegodi zi sines scheffidhes huldin.
Dhiz ist dhiu sahha christes chiburdi, dhen iudeoliudi, dhoh sie inan chiboranan chilauben, lastront inan dhoh dhiu huuedheru in cruci chislaganan endi dodan.
Ni sindun firstandande dhazs so selp so ir dhurah uueraldi aloosnin uuardh chiboran chisaghet, so sama auh uuard chiquhedan, dhazs ir bi mittingardes nara chirista chimartirot uuerdhan. Dhes martyrunga endi dodh uuir findemes mit urchundin dhes heilegin chiscribes, dhanne uuir in andreidim dhurahfaremes, dhazs hear aer dhiu zi sagene ist. Nu auur folghemes dhera bigunnenun redha: Endi dhes selben christes, dhes uuir iu sinera manniscnissa chiburt after dhera gotnissa guotliihhin chichundidom, chichundemes auh nu dhes ędhili endi odhil.
BIGUNSTON AUH ERIST UMBI SINAN NAMUN SPREHHAN.

Lat. 8 sicut ausgelassen in der Hs. 9 decuit Arev. 19—20 demons|tretur Hs. 21 Der Titel des sechsten Kapitels ist zur gleichen Zeit ein Teil des vorhergehenden Satzes. Der Titel in Arev. ist De nomine Jesu.

Ahd. 15 Weinhold corrigiert dhera in dhea.

## XXXI

§ 1 Prima enim appellatio nominis iesu inuenitur in figura domini nostri iesu christi antea praedicata. Nam auses quidam, qui naue filius nominabatur, a moyse iesus cognominabatur. Hic enim post obitum moysi dux effectus principatum obtenuit et terram promissę hereditatis distribuit. Mutatio nominis quid significabat? Nisi quia defuncto moyse, id est defuncta lege et legali praecepto cessante, dux nobis dominus iesus christus erat futurus. Qui nos per iordanis fluenta, id est per baptismi gratiam sanctificatos, et omnibus uitiorum gentibus expulsis uel

Azs erist uuardh iesuses namo fundan in bauhnungum unseres druhtines iesus christus bifora chimeinit. Huuanda bidhiu uuardh chiuuisso auses dher naues sunu fona moysise in binamin iesus chinemnit. Dher selbo infenc haerduom dhes israhelischin folches, dhuo ir dhes leididh uuardh after moysises ablide endi dhea lantscaffi dhes im chiheizssenin arbes chideilida. Uuexsal dhes nemin huuazs bauhnida? Nibu dhazs after moysise dodemu endi dheru euu zifareneru ioh dhem aldom gotes chibodum bilibenem uns zuouuert leididh uuardh unser druhtin iesus christus, dher unsih dhurah iordanes runsa, dhazs ist dhurah dhea gheba dhera heilegun daufin chiheilegode, allem sundono chunnum ardribenem ioh allem herrum ubilero angilo

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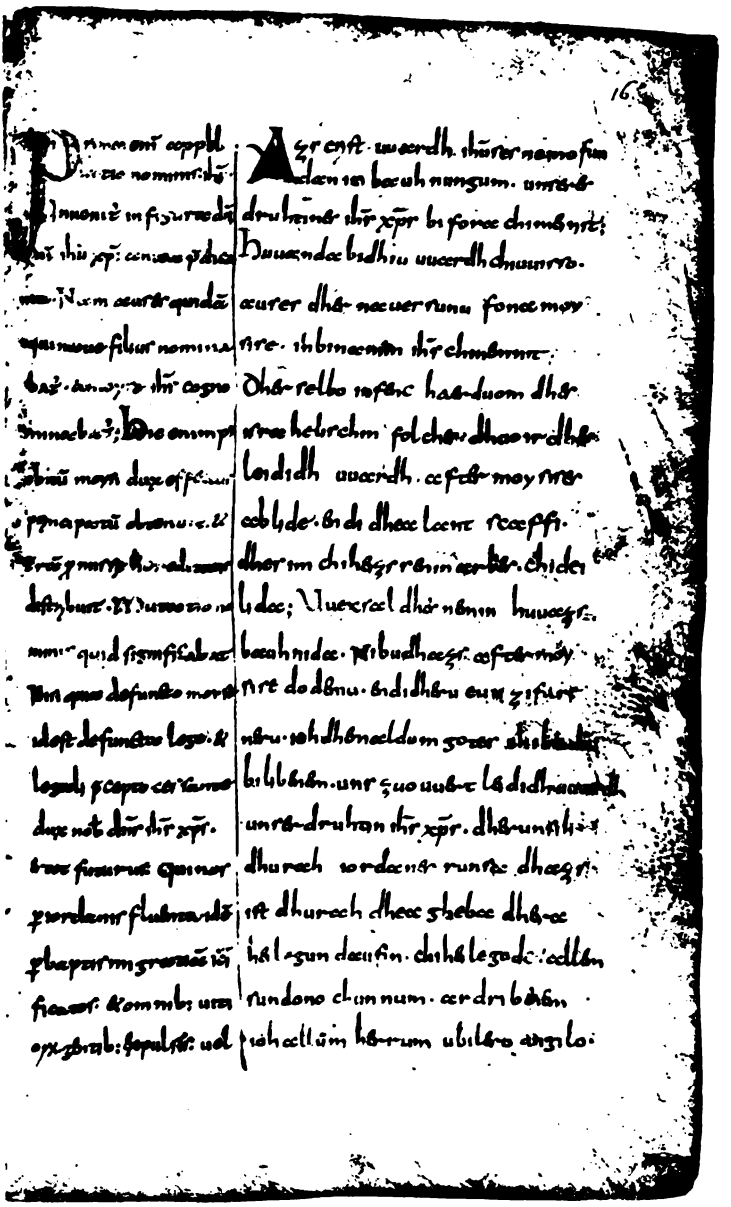
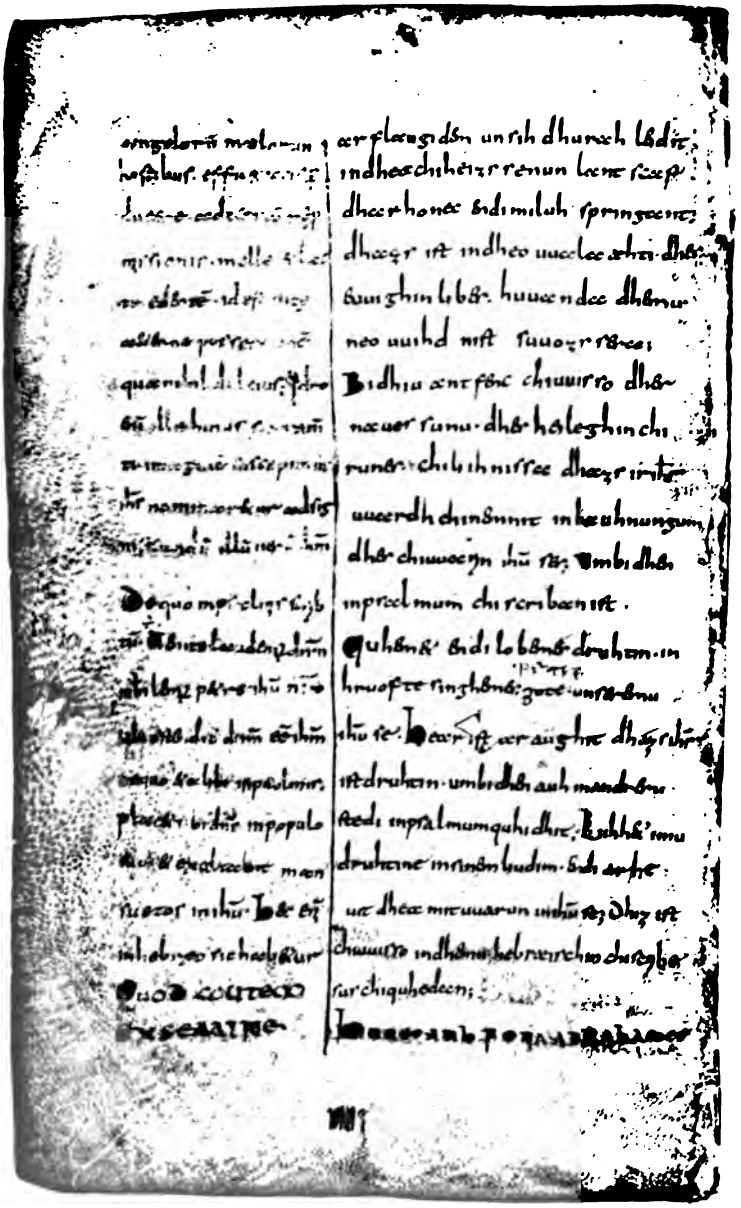
Lat. 3 Inuenitur Hs. 8 hic post Arev. 11 promissionis hereditate Arev. 20 gratiam baptismi Arev. 22 generibus Arev.

Ahd. 6 in, über i ein Theil eines Striches, vielleicht eines b. 22 allum Hs. Über dem u ein Strich, wahrscheinlich als Zeichen, dass der Buchstabe corrigiert werden sollte.





## XXXII

angelorum malorum hostibus effugatis, perduceret ad terram repromissionis melle et lacte edentem, id est uitę aeternae possessionem,

§ 2 qua nihil dulcius. Ideo enim ille huius sacramenti imaginem suscepit, ut iesus nominaretur ad significandum illum uerum iesum. De quo in psalmis scribtum: 'Uenite, laudemus dominum, iubilemus petre iesu nostro'. Ubi ostenditur dominum esse iesum. De quo et alibi in psalmis: 'Placet sibi dominus in populo suo et exaltauit mansuetos in iesu'. Hec enim in hebręo sic habetur.

Cap. VII. QUOD AUTEM EX SEMINE

arflaugidem, unsih dhurahleidit in dhea chiheizssenun lantscaf dhar honec endi miluh springant, dhazs ist in dheo uualæhti dhes euuighin libes, huuanda dhemu neouuihd nist suuozssera. Bidhiu antfenc chiuuisso dher naues sunu dhes heileghin chirunes chiliihnissa, dhazs ir iesus uuardh chinemnit in bauhnungum dhes chiuuarin iesuses. Umbi dhen in psalmum chiscriban ist: 'Quhemet endi lobemes druhtin in hruofte, singhemes gote unseremu iesuse'. Hear ist araughit dhazs iesus ist druhtin, umbi dhen auh in andreru stedi in psalmum quhidhit: 'Liihhet imu druhtine in sinom liudim, endi arheuit dhea mituuarun in iesuse'. Dhiz ist chiuuisso in dhemu hebræischin chiscribe sus chiquhedan.

HUUEO AUH FONA ABRAHAMES

Lat. 3 ducere Hs.; caelestis repromissionis Arev. 5 manantem Arev. 8 vir ille Arev. 12 scriptum est Arev. 13–14 Ps. XCV 1; exultemus Domino iubilemus Deo salutari, id est, iesu patri nostro Arev. 17–19 Ps. CXLIX 4. 17 Quia placet Arev. 18 exaltabit Arev. 20 sic habentur. De quo Habacuc intonat dicens: Ego gaudebo in Domino, et exaltabo in Deo Jesu meo Arev. 21 Der Titel ist die erste Zeile des Textes in Arev., woselbst der Titel so lautet: Christus ex semine Abrahae secundum carnem fuit.

Ahd. 14 Über gote steht das Wort petre, der erste Buchstabe vom Schreiber selbst, die anderen in einer eckigen Hand mit anderer Tinte geschrieben.

## XXXIII

ABRAHAM FUTURUS ESSET DOMINUS IESUS CHRISTUS,

Genesis ostendit dicen-
§ 1 te abraham ad pue-
rum suum: 'Pone manum sub
femore meo, et iura per deum
cęli'. Quo uerbo christum deum
cęli de genere suo testaba-
tur in carne esse uenturum.
Per femur enim genus in-
tellegitur. Significaba-
tur autem de semine abra-
he futurum in carne deum
celi. De quo semine per esa-
iam facta fuerat ei a
domino repromissio: 'In semine,
inquit, tuo benedicentur omnes
gentes', id est in christo. De quo
psalmista ait: 'Et bene-
dicentur in eo omnes tribus terre,
omnes gentes magnifica-
bunt eum'.

SAMIN UUARDH QUHOMAN DRUHTIN IESUS CHRISTUS.

Genesis saghet huueo abra-
hames chibot uuas zi sinemu
ohnehte: 'Duo dhina hant un-
dar miin dheoh, endi suueri bi himi-
lischin gote'. In dhemu uuorde chun-
dida ir bifora umbi christan himilis-
chun druhtin, dhazs ir in sines edhi-
les fleische quhoman scolda uuerdan.
In dheohe ist chiuuisso zi firstan-
danne framchumft. Bauhnida
dhuo fona abrahames samin zuo-
uuerdan in fleische himiliscun got.
In sinemu samin uuardh imu fona druh-
tine chiheizssan dhurah esaian
quhedhandan: 'In dhinemu samin
uuerdhant chiuuihido allo dheo-
dun', dhazs ist in christe. Fona imu quhad
dher psalmscof: 'Endi in imu uuer-
dhant chiuuihit alliu ærdhchunni,
allo dheodun lobont inan'.

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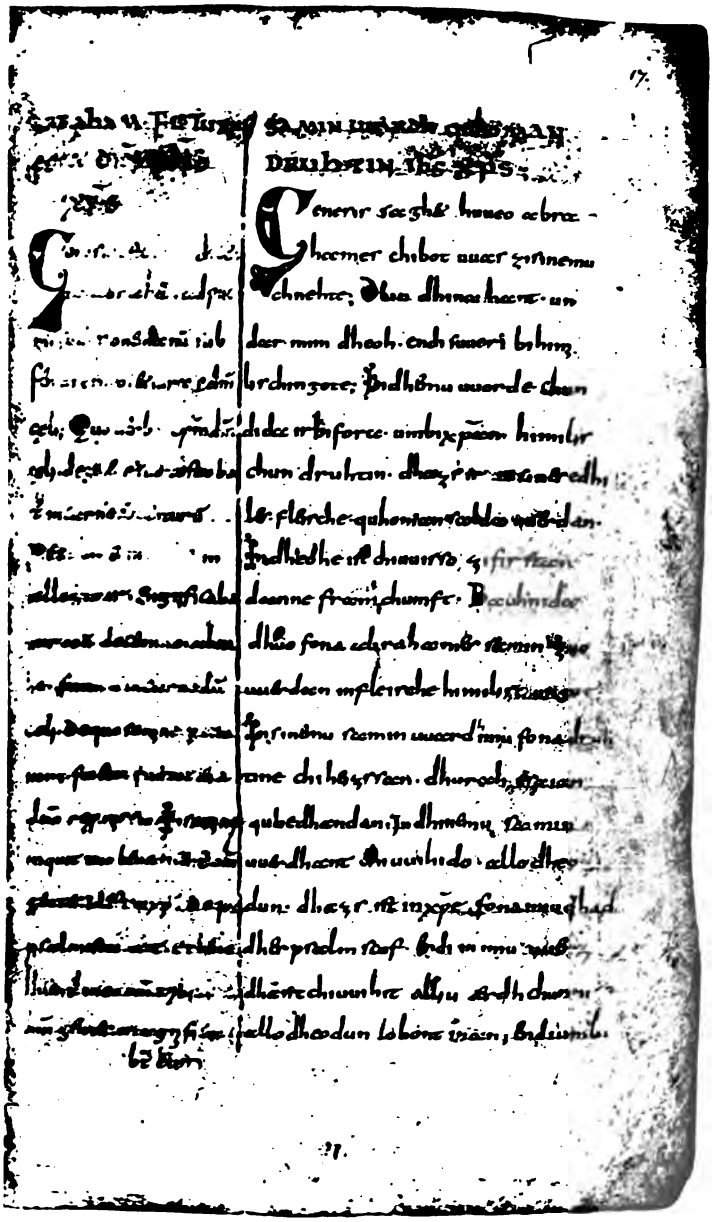
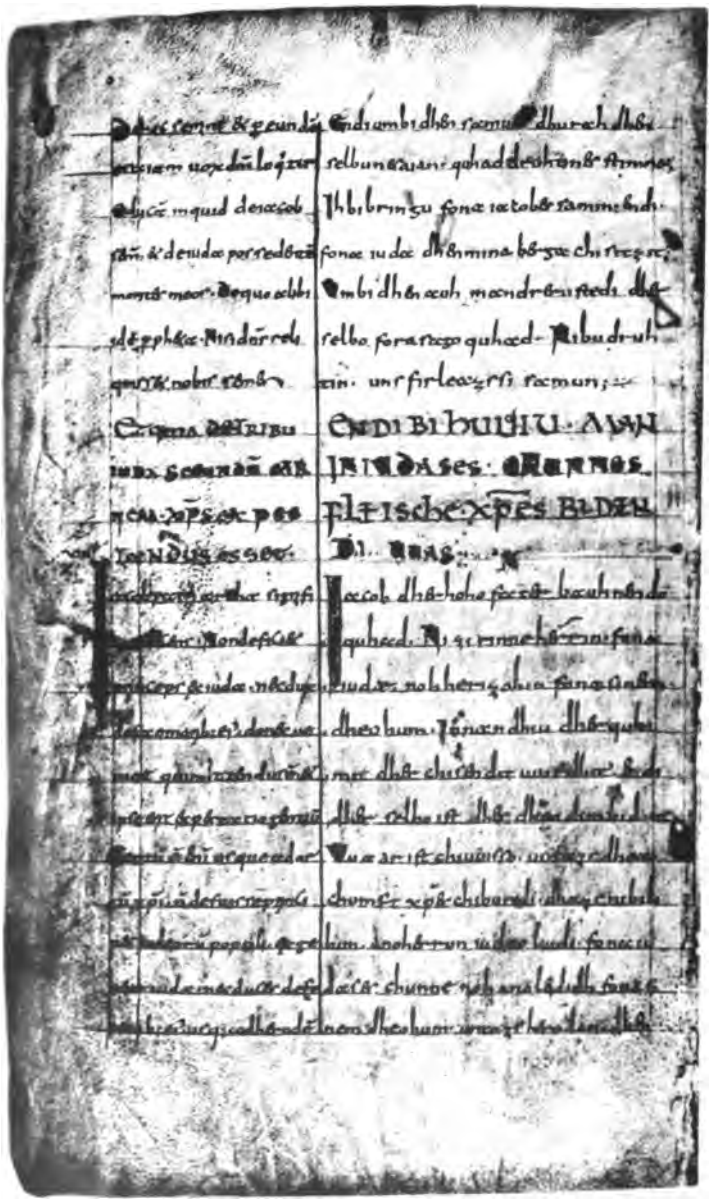
Lat. 1 Abrahae Arev. 6—8 Gen. XXIV 2—3. 6 manum tuam Arev. 13 enim Arev. 15 Isaac Arev. 17—19 Gen. XXII 18. 20—23 Ps. LXXII 17. 21 tribs̄re Hs.

Ahd. 14 himiliscun, zwischen c und u ist ein h ausgekratzt worden. 15 uuard$^{h}$ Hs. 17 qubedhandan Hs. 19 q̇had Hs. 22, XXXIV 1 endi umbi | Endi umbi Hs.





## XXXIV

De hoc semine et per eundem esaiam uox domini loquitur: 'Educam, inquid, de iacob semine et de iuda possedentem montes meos'. De quo alibi idem propheta: 'Nisi dominus reliquisset nobi semen'.

Endi umbi dhen samun dhurah dhen selbun esaian quhad druhtines stimna: 'Ih bibringu fona iacobes samin endi fona iuda dhen mina berga chisetzit'. Umbi dhen auh in andreru stedi dher selbo forasago quhad: 'Nibu druhtin uns firleazssi samun'.

Cap. VIII. ET QUIA DE TRIBU IUDA SECUNDUM CARNEM CHRISTUS EXPECTANDUS ESSET,

ENDI BIHUUIU MAN IN IUDASES CHUNNES FLEISCHE CHRISTES BIDENDI UUAS,

§ 1 Iacob patriarcha significat dicens: 'Non deficiet princeps ex iuda nec dux de faemoribus eius, donec ueniat qui mittendus est et ipse erit expectatio gentium'. Certum est enim usque ad ortum christi non defuisse principes iudeorum populi ex genere iuda nec duces de femoribus eius usque ad herodem

Iacob dher hoho fater bauhnendo quhad: 'Ni zirinne herrin fona iudæ noh herizohin fona sinem dheohum: Innan dhiu dher quhimit dher chisendit uuirdhit, endi dher selbo ist dhes dheodun bid*ant*'. Uuaar ist chiuuisso untazs dhea chumft christes chiburdi, dhazs ni bilibun ano herrun iudæoliudi fona iudases chunne noh ano leididh fona sinem dheohum untazs herodan dhen

Lat. 3—5 Is. LXV 9. 4 semen Hs.; possidentes Arev. 6 dominus sabaoth Arev. 6—7 Is. I 9. Dieses Citat aus dem Isaias wird in Arev. vollendet, d. h. semen, quasi Sodoma fuissemus, et quasi Gomorrha similes facti essemus. 8 Dieser Titel wie der des vorigen Kapitels bildet einen Teil des Textes. Der Titel in Arev. lautet: De tribu Juda ortus est Christus. 11 Am Rande steht die Zahl VIII. 13—17 Gen. XLIX 10. 20 populi iudaeorum Arev.

Ahd. 1 samuN Hs. Das N ist durch einen Klecks verwischt. 9 Weinhold ändert chunnes fleische in chunne fleisches um. 11 Uuas, ein Wort ist ausradiert worden und Uuas an dessen Stelle geschrieben. 13 Über herrin ein Strich von anderer Hand. 17 bid*ant*, a ist verwischt.

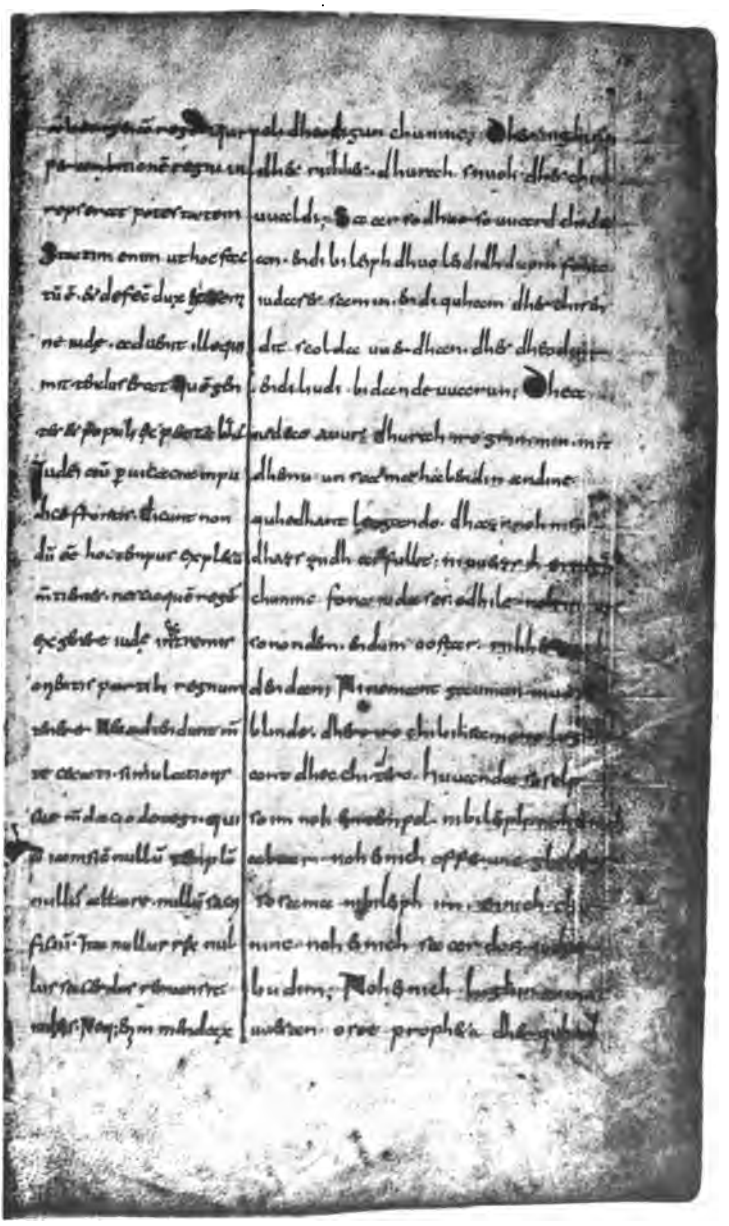
## XXXV

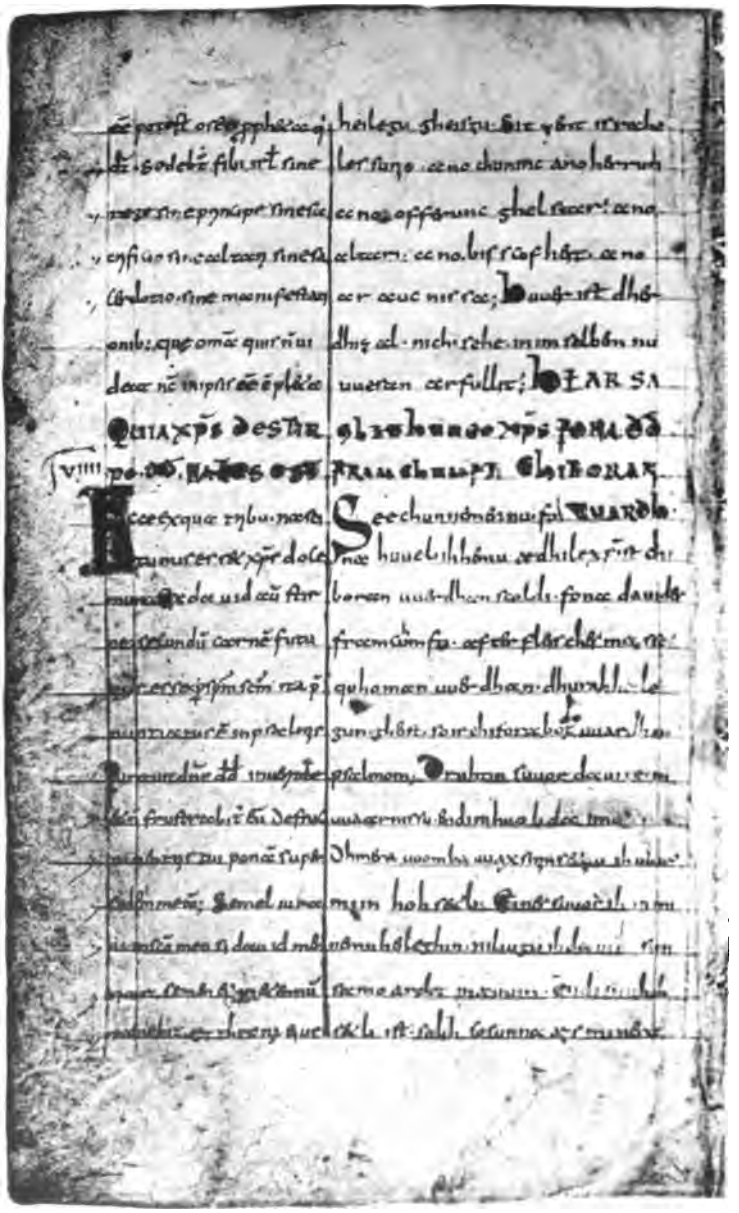
alienigenam regem. Qui
per ambitionem regni in-
repserat potestatem.
§ 2 Statim enim, ut hoc fac-
tum est et defecit dux ex semi-
ne iudę, aduenit ille qui
mittendus erat, quem gen-
tes et populi expectabant.
Iudei autem peruicacia inpu-
dice frontis dicunt non-
dum esse hoc tempus expletum,
mentientes nescio quem regem
ex genere iudę in extremis
orientis partibus regnum
§ 3 tenere. Nec adtendunt men-
te cecati simulationis
sue mendacia detegi. Qui-
a iam sicut nullum templum
nullum altare nullum sacri-
ficium, ita nullus rex nul-
lus sacerdos remansit
iudęis. Neque enim mendax

elidheodigun chuninc. Dher in ghirin
dhes riihhes dhurahsnuoh dhes chi-
uualdi. Saar so dhuo so uuard chidaan,
endi bileiph dhuo leididhduom fona
iudases samin, endi quham dher chisen-
dit scolda uuerdhan, dhes dheodun
endi liudi bidande uuarun. Dhea
iudea auur dhurah iro grimmin mit
dhemu unscama habendin andine
quhedhant leogando, dhazs noh ni sii
dhazs ziidh arfullit, ni uueizs ih einigan
chuninc fona iudases edhile noh in uzs-
sonondem endum oostarriihhes uual-
dendan. Ni nemant gaumun muotes
blinde dhero iro chiliihsamono lugino
antdhecchidero. Huuanda so selp
so im noh ein tempel ni bileiph noh einich
altari noh einich offerunc ghelstar,
so sama ni bileiph im einich chu-
ninc noh einich sacerdos iudęo-
liudim. Noh einich lughin ni mac
uuesan osee propheta, dher quhad

Lat. 9 inpudice = impudicae. 11 id tempus Arev. 13 in extremis, ex ist über die Zeile geschrieben. 17 mendacio Hs., mendacium Arev. 20 Ita Hs.

Ahd. 3 chida|an Hs. 10 Weinhold stellt leogando vor ni weizs ih. Es scheint mir aber, dass der Übersetzer das Lügen auch auf den Satz dhazs-arfullit beziehen wollte, vgl. Holtzmann S. 5. 16 antdhecchitero Hs.





## XXXVI.

esse potest osee propheta qui dicit: 'Sedebunt filii israhel sine rege sine principe sine sacrificio sine altari sine sacerdotio sine manifestationibus'. Quę omnia quis non uideat nunc in ipsis esse conpleta?

Cap. IX. QUIA CHRISTUS DE STIRPE DAUID NATUS EST.

§ 1 Ecce ex qua tribu nasciturus esset christus, docemur. Ex dauid autem stirpe secundum carnem futurus esse per spiritum sanctum ita praenuntiatus est in psalmis: 'Iurauit dominus dauid in ueritate, et non frustrabitur eum: De fructu uentris tui ponam super sedem meam'. 'Semel iurau i in sancto meo, si dauid mentiar, semen eius in eternum manebit. Et thronus eius

heilegu gheistu: 'Sitzent israheles suni ano chunino ano herrun ano offerunc ghelstar ano altari ano bisscofheit ano araucnissa'. Huuer ist dher dhiz al ni chisehe in im selbem nu uuesan arfullit? HEAR SAGHET HUUEO CHRISTUS FONA DAUID FRAMCHUMFTI CHIBORAN UUARDH. See chunnemes nu fona huueliihhemu ædhile christ chiboran uuerdhan scoldi, fona dauides framchumfti after fleisches mezsse quhoman uuerdhan dhurah heilegun gheist, so ir chiforabodot uuardh in psalmom: 'Druhtin suuor dauite in uuaarnissu, endi ni huolida imu: Dhinera uuomba uuaxsmin setzu ih ubar miin hohsetli'. 'Eines suuor ih in minemu heileghin; ni liugu ih dauide, siin samo ardot in æuuin. Endi siin hohsetli ist solih so sunna azs mineru

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Lat. 2—6 Os. III 4. 8 Quia de stirpe Dauid natus est christus Arev. 9 Am Rande steht die Zahl VIIII. 11 est Arev. 16—19 Ps. CXXXII 11. 16 veritatem Arev. statt in v. 19 tuam. Et iterum: Semel Arev. 19—XXXVII 3 Ps. LXXXIX 36—38.

Ahd. 9 Uuardh steht in der Hs. am Ende der zehnten Zeile. 13 framc$^{h}$umfti Hs. 15 chiforabodot, do von einer anderen Hand mit anderer Tinte über das t geschrieben; iu Hs. 17 Trotz Kölbing keine Spur eines Wortes nach imu. 20 dauite$^{d}$ Hs. 22 minera Hs.

## XXXVII

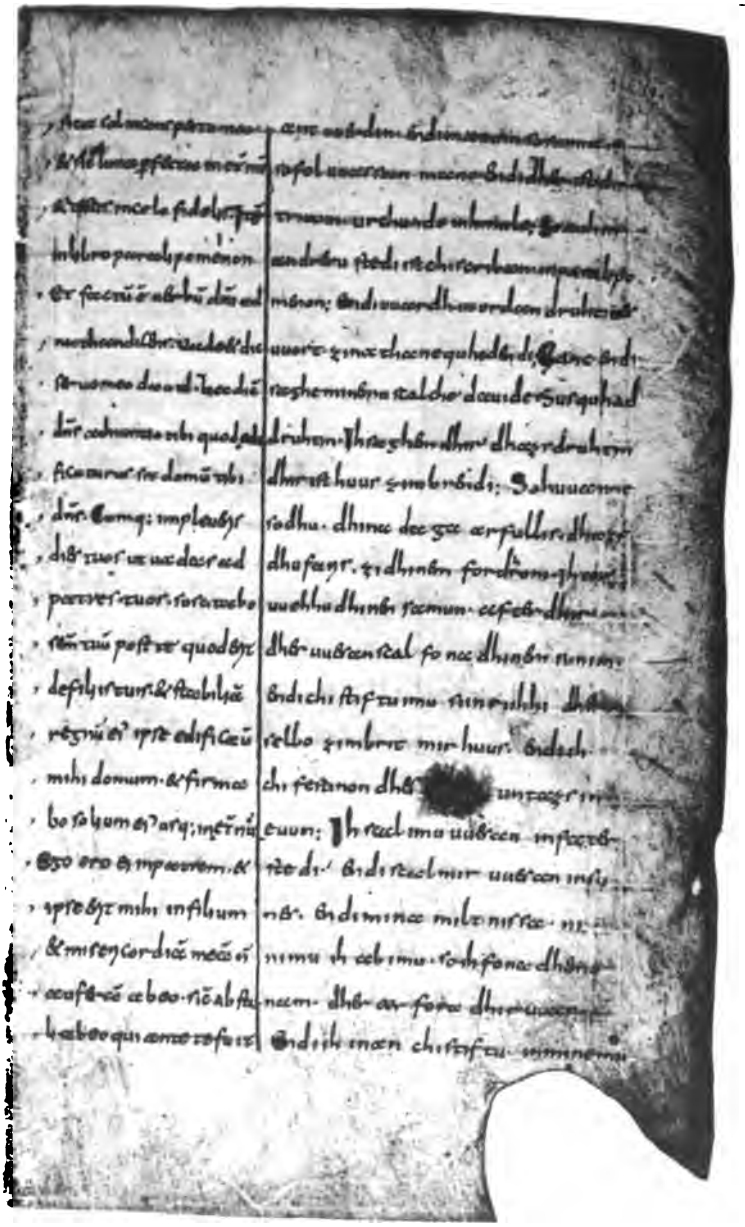
sicut sol in conspectu meo,
et sicut luna perfecta in eternum
§ 2 et testis in celo fidelis'. Item
in libro paralipomenon:
'Et factum est uerbum domini ad
nathan dicens: Uade et dic
seruo meo dauid: Hec dicit
dominus, adnuntio tibi quod ędi-
ficaturus sit domum tibi
dominus. Cumque impleueris
dies tuos ut uadas ad
patres tuos, suscitabo
semen tuum post te quod erit
de filiis tuis, et stabiliam
regnum eius; ipse edificauit
mihi domum, et firma-
bo solium eius usque in ętternum.
Ego ero ei in patrem, et
ipse erit mihi in filium,
et misericordiam meam non
auferam ab eo, sicut abstu-
li ab eo qui ante te fuit.

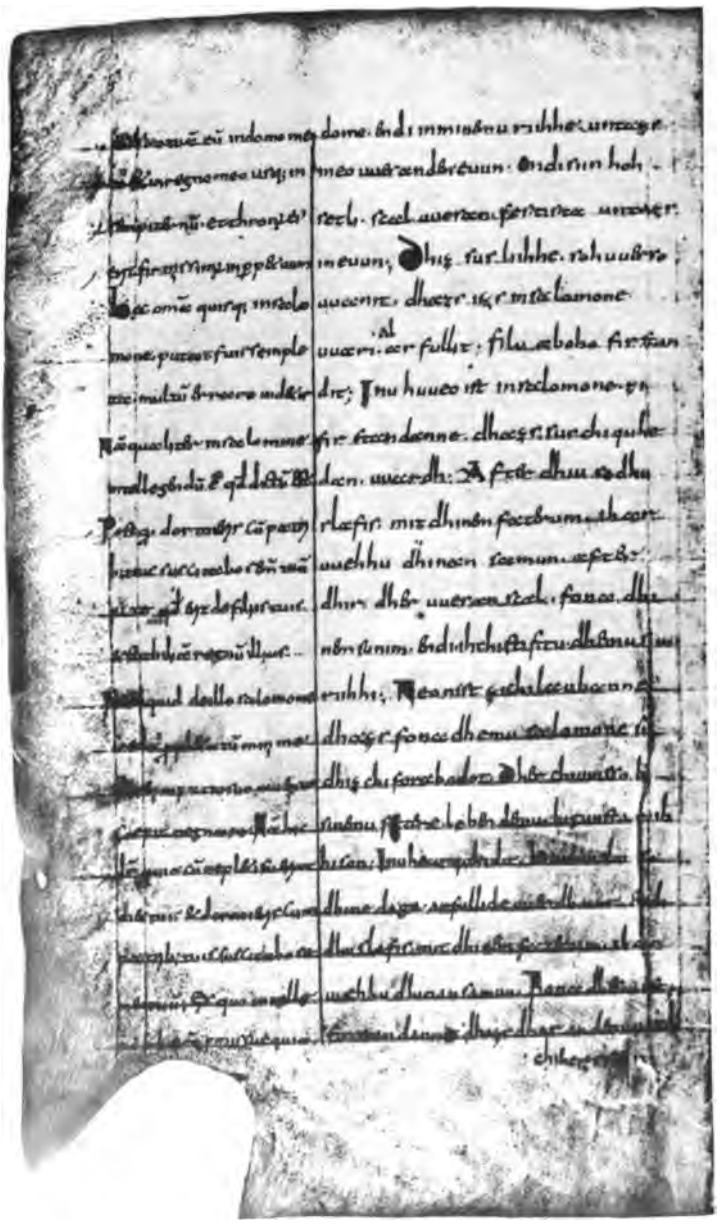
antuuerdin, endi in æuuin so sama
so foluuassan mano, endi dher ist chi-
triuuui urchundo in himile'. So auh in
andreru stedi ist chiscriban in paralipo-
menon: 'Endi uuardh uuordan druhtines
uuort zi nathane quhedendi: Ganc endi
saghe minemu scalche dauide: Sus quhad
druhtin: Ih saghem dhir dhazs druhtin
dhir ist huus zimbrendi. So huuanne
so dhu dhina daga arfullis, dhazs
dhu faris zi dhinem fordhrom, ih ar-
uuehhu dhinen samun after dhir
dher uuesan scal fona dhinem sunim,
endi chistiftu imu siin riihhi; dher
selbo zimbrit mir huus, endi ih
chifestinon dhes . . . . untazs in
ęuun. Ih scal imu uuesan in fater
stedi endi (ir) scal mir uuesan in su-
nes, endi mina miltnissa ni
nimu ih ab imu, so ih fona dhemu
nam, dher ær fora dhir uuas.
Endi ih inan chistiftu in minemu

---

Lat. 4 Über paralipomenon steht die Zahl I. 5—XXXVIII, 4 I Paral. XVII 3—4 und 10—14. 15 aedificabit Arev.

Ahd. 5 inenon Hs. 11 ford$^{h}$rom Hs. 16 Nach dhes ist ein Wort verwischt worden, welches solium übersetzte, und aus ungefähr vier Buchstaben bestand. 18 ir ausgelassen in der Hs.





## XXXVIII

Et statuam eum in domo mea et in regno meo usque in sempiternum. Et thronus eius erit firmissimus in perpetuum'.

§ 3 Hęc omnia quisque in salomone putat fuisse inpleta, multum errare uidetur. Nam qualiter in salomone intellegendum est quod dictum est? 'Postquam dormieris cum patribus tuis, suscitabo semen tuum post te quod erit de filiis tuis, et stabiliam regnum illius'. Numquid de illo salomone creditur prophetatum? minime. Ille enim patre suo uiuente coepit regnare. Nam hic dicitur quia cum repleti fuerint dies tui, et dormieris cum patribus tuis, suscitabo semen tuum. Ex quo intellegitur alius esse promissus, quia

dome, endi in minemu riihhe, untazs in eouuesanden euun. Endi siin hohsetli scal uuesan festista untazs in euun'. Dhiz susliihhe so huuer so uuanit, dhazs izs in salomone uuari al arfullit, filu aboho firstandit. Inu huueo ist in salomone zi firstandanne dhazs sus chiquhedan uuardh? 'After dhiu so dhu slafis mit dhinem faterum, ih aruuehhu dhinan samun after dhir, dher uuesan scal fona dhinem sunim, endi ih chistiftu dhemu siin riihhi'. Neo nist zi chilaubanne dhazs fona dhemu salomone sii dhiz chiforabodot. Dher chiuuisso bi sinemu fatere lebendemu bigunsta riihhison. Inu hear quhidit: Huuanda so dhine daga arfullide uuerdhant endi dhu slafis mit dhinem faterum, ih aruuehhu dhinan samun. Fona dhesiu ist zi firstandanne dhazs dhar ander uuard chiheizssan.

Lat. 5 quisquis Arev. 8 salomine Hs. 10–13 2 Reg. VII 12. 19 dies vitae tuae Arev.

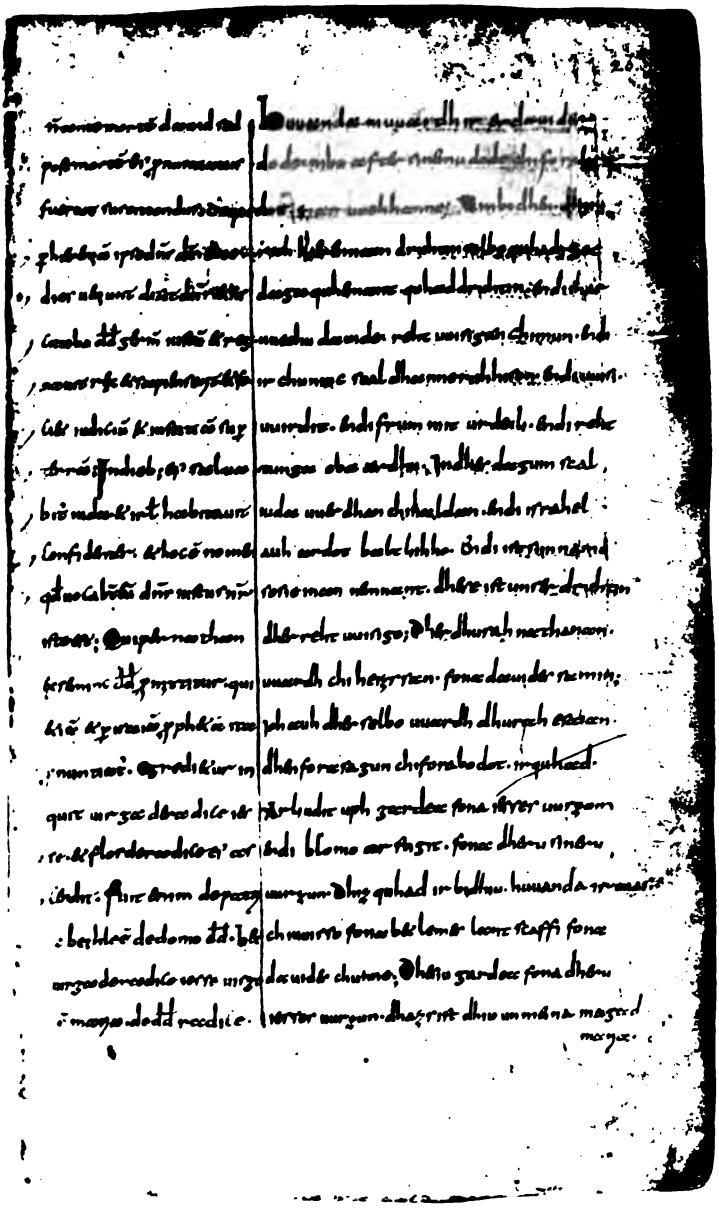
Ahd. 6 al über die Zeile geschrieben.

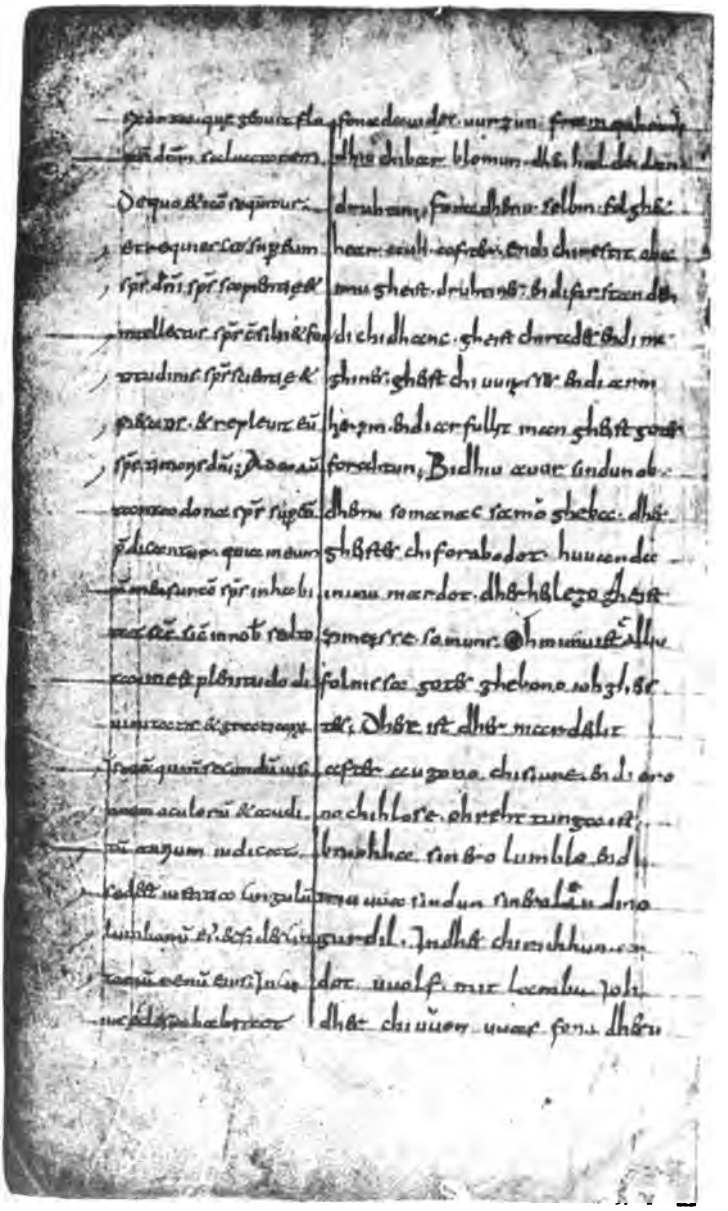
## XXXIX

non ante mortem dauid sed
post mortem eius pronuntiatus
§ 6 fuerat suscitandus. De quo
per hieremiam ipse dominus dicit: 'Ecce
dies uoniunt, dicit dominus, et sus-
citabo dauid germen iustum, et reg-
nauit rex et sapiens erit, et fa-
ciet iudicium et iustitiam super
terram. In diebus eius saluabitur iuda, et israhel habitauit
confidenter et hoc est nomen
quod uocabunt eum, dominus iustus noster'
§ 7 iste est. Qui per nathan
ex semine dauid promittitur, qui
etiam et per isaiam prophetam ita
pronuntiatur: 'Egredietur, in-
quit, uirga de radice ies-
se, et flos de radice eius as-
cendit'. Fuit enim de patri-
a bethleem de domo dauid. Hec
uirga de radice iesse uirgo
est maria de dauid radice

Huuanda ni uuardh ir er dauides
dode nibu after sinemu dode chiforabo-
dot zi aruuehhanne. Umbi dhen dhu-
rah hieremiam druhtin selbo quhad: 'See
daga quhemant, quhad druhtin, endi ih ar-
uuechu dauide rehtuuisigan chimun, endi
ir chuninc scal dhanne riihhison, endi uuisi
uuirdit, endi frummit urdeili endi reht-
tunga oba ærdhu. In dhes dagum scal
iuda uuerdhan chihaldan, endi israhel
auh ardot baltliihho, endi ist siin namo
so sie inan nemnant, dhese ist unser druhtin
dher rehtuuisigo'. Dher dhurah nathanan
uuardh chiheizssan fona dauides samin.
Ioh auh dher selbo uuardh dhurah esaian
dhen forasagun chiforabodot, ir quhad:
'Arliudit uph gardea fona iesses uurzom
endi blomo arstigit fona dheru sineru
uurzun'. Dhiz quhad ir bidhiu huuanda ir uuas
chiuuisso fona betlemes lantscaffi fona
dauides chunne. Dhesiu gardea fona dheru
iesses uurzun, dhazs ist dhiu unmeina magad
maria

Lat. 3 Paragraph 4 und 5 fehlen der Hs. 4—12 Hierom. XXIII 5—6. 6 regnabit Arev. 8, 9 in terra Arev. 9 diebus illis Arev. 10 habitabit Arev. 12 uocabt̄ Hs. Bei Arev. fängt der neue Paragraph richtig mit iste an. Der Schreiber des ursprünglichen lateinischen Textes hat das iste mit einem kleinen, Qui mit einem grossen Buchstaben geschrieben und dadurch wurde der Übersetzer irre geführt. 15 etiam per Arev. 16 pronunciat Arev. 16—19 Is. XI 1. 19—20 Fuit-dauid fehlt in Arev.





## XL

exorta, quę genuit flo-
rem dominum saluatorem.
De quo etiam sequitur:
'Et requiescit super eum
spiritus domini, spiritus sapientię et
intellectus, spiritus consilii et for-
titudinis, spiritus scientię et
pietatis, et repleuit eum
§ 8 spiritus timoris domini'. Ideo autem
tanta dona spiritus super eum
praedicantur, quia in eum
non (ad) mensuram spiritus inhabi-
tat sanctus sicut in nobis, sed to-
ta inest (ei) plenitudo di-
uinitatis et gratiarum.
Iste est qui non secundum uisi-
onem oculorum et audi-
tum aurium iudicat,
sed est iustitia cingulum
lumborum eius et fides cinc-
torium renum eius. In cu-
ius ęclesia habitat

fona dauides uurzun framquhoman,
dhiu chibar blomun, dhen haldendan
druhtin. Fona dhemu selbin folghet
hear auh after: 'Endi chirestit oba
imu gheist druhtines endi firstand en-
di chidhanc, gheist chirades endi me-
ghines, gheist chiuuizsses endi arm-
hęrzin, endi arfullit inan gheist gotes
forahtun'. Bidhiu auur sindun oba
dhemu so manacsamo gheba dhes
gheistes chiforabodot, huuanda
in imu ni ardot dher heilego gheist
zi mezsse so in uns. Oh in imu ist elliu
folnissa gotes ghebono ioh gheis-
tes. Dhese ist dher ni ardeilit
after augono chisiune endi oro-
no chihlose, oh rehttunga ist
bruohha sinero lumblo endi
triuuua sindun sinero lendino
gurdil. In dhes chiriihun ar-
dot uuolf mit lambu, ioh
dher chiuuon uuas fona dheru

---

Lat. 4—9 Is. XI 2—3. 8 replebit Arev. 9 Adeo Hs. 12 ad fehlt in der Hs. 14 ei fehlt in der Hs. 16—XLII 14 eine Auslegung des Is. XI 3—9. Diejenigen Sätze, welche dem Texte entnommen sind, sind in der Hs. mit Anführungszeichen versehen. 20 cin|torium Hs. 22 ę^clesia Hs.

Ahd. 5 fir stan den|di Hs. Also hat der Abschreiber firstant endi chidhanc als firstandendi chidhanc gelesen und daher d statt t geschrieben; sonst überall t für ursprünglich d im Auslaut (siehe unter d in der grammatischen Darstellung). 10 manacsamō Hs. 13 ållíu Hs. 19 låndino Hs. 22 chiuuon Hs.

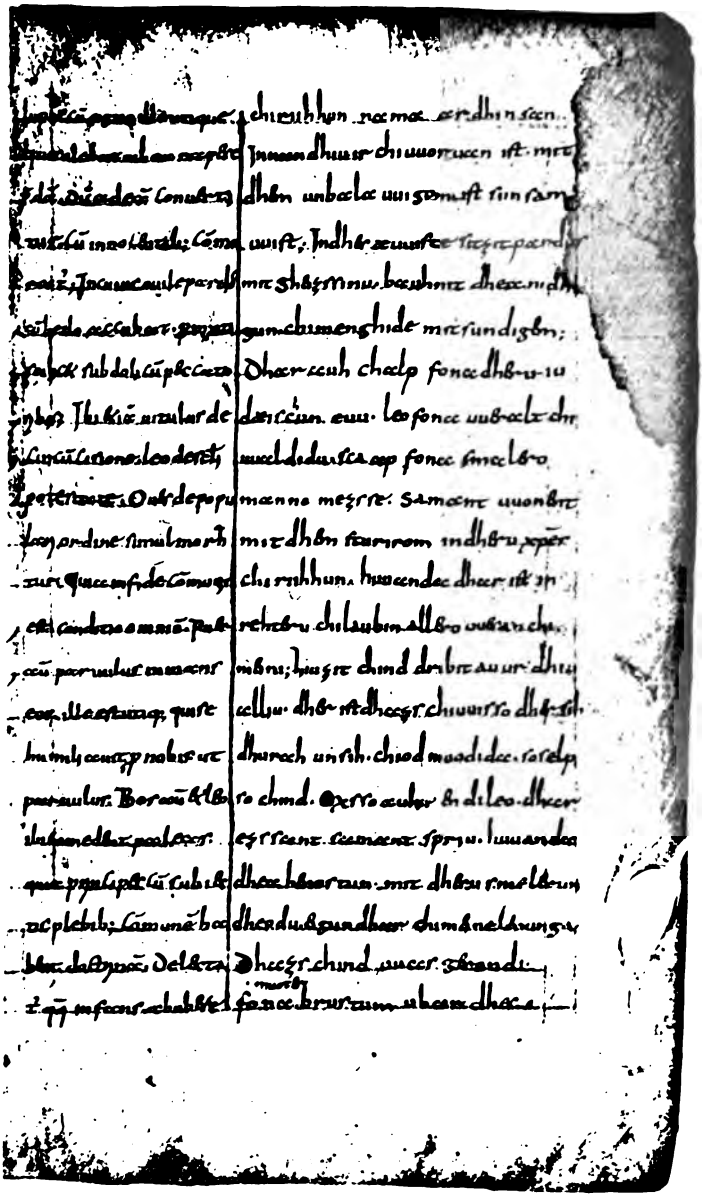
## XLI

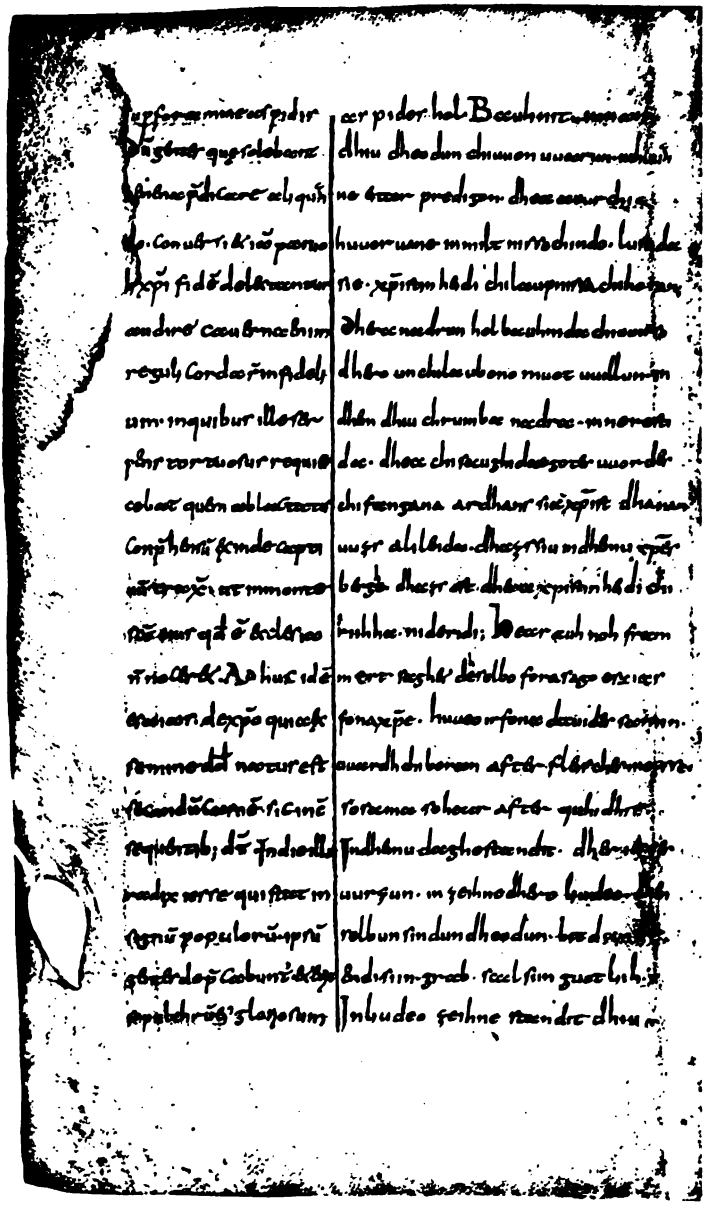
lupus cum agno, ille utique
qui solebat ab ea rapere
praedam. Dum ad eam conuertitur, cum innocentibus conmo-
§ 9 ratur. In cuius ouili pardus
cum hedo accubat permixtim,
scilicet subdoli cum peccatoribus. Ibi etiam uitulus de
circumcisione, leo de seculi
potestate, oues de populari ordine simul morantur. Quia in fide conmunis
est conditio omnium. Puer
autem paruulus minans
eos, ille est utique qui se
humiliauit pro nobis ut
paruulus. Bos autem et leo
ibi comedent paleas,
quia principes cum subiectis plebibus communem ha-
§ 10 bent doctrinam. Delecta-
tur quoque infans ab ubere

chiriihhun nama ardhinsan.
Innan dhiu ir chiuuoruan ist, mit
dhem unbalauuigom ist siin samuuist. In dhes æuuiste sitzit pardus
mit gheizssinu, bauhnit dhea nidhigun chimenghide mit sundigem.
Dhar auh chalp fona dheru iudæischun euu, leo fona ueraltchiuualdidu, scaap fona smalero
manno mezsse samant uuonent
mit dhem sturirom in dheru christes
chiriihhun, huuanda dhar ist in
rehteru chilaubin allero uuesan chimeini. Liuzil chind dribit auur dhiu
alliu, dher ist dhazs chiuuisso dher sih
dhurah unsih chiodmuodida so selp
so chind. Oxsso auh endi leo dhar
ezssant samant spriu, huuanda
dhea herostun mit dheru smelerun
dheodu eigun dhar chimeine lerunga.
Dhazs chind uuas gerondi
fona muoter brustum ubar dhes

---

Lat. 5 ovile Hs. 7 cum simplicibus Arev. 10 Oues Hs., ovis Arev.
Ahd. 8 dæisch$^{h}$un Hs. 10 Samant Hs. 14 Liuzit Hs. 22 muoter über die Zeile geschrieben.





## XLII

super foramine aspidis.
Dum gentes quę solebant
uenena praedicare aliquando, conuersi etiam paruoli christi fidem delectantur
audire. Cauerna enim
reguli corda sunt infidelium, in quibus ille serpens tortuosus requiescebat, quem ablactatus
conprehensum exinde captiuum traxit, ut in monte
sancto eius quod est ecclesia
§ 11 non noceret. Adhuc idem
esaias de christo quia ex
semine dauid natus est
secundum carnem, sic in consequentibus dicit: 'In die illa
radix iesse qui stat in
signum populorum, ipsum
gentes deprecabuntur et erit
sepulchrum eius gloriosum'.

aspides hol. Bauhnit, innan
dhiu dheodun chiuuon uuarun iuhuuanne eitar predigon, dhea auur chihuuoruane in miltnisso chindo, lustida
sie christinheidi chilaupnissa chihoran.
Dhera nadrun hol bauhnida chiuuisso
dhero unchilaubono muotuuillun, in
dhem dhiu chrumba nadra inne restida, dhea chisaughida gotes uuordes,
chifangana. ardhans sia christ dhanan
uuzs alilenda, dhazs siu in dhemu christes
berghe, dhazs ist dhera christinheidi chiriihha, ni deridi. Hear auh noh frammert saghet dheselbo forasago esaias
fona christe, huueo ir fona dauides samin
uuardh chiboran after fleisches mezsse,
so sama so hear after quhidhit:
'In dhemu daghe standit dhiu iesses
uurza in zeihne dhero liudeo, dhen
selbun sindun dheodun bitdande,
endi siin grab scal siin guotliih'.
In liudeo zeihne standit dhiu

---

Lat. 1 foramina Arev. 3 aliquando praedicare Arev. 6 autem Arev. 16 nasciturus esset Arev. 18—22 Is. XI 10. 21 deprecabuntur Hs.

Ahd. 9 chisaughidae Hs. Der Kopist schrieb richtig dhea chisaughida acc. sg. f., fasste aber beim Korrigieren das dhea als nom. pl. m. auf und verbesserte deswegen chisaughida, indem er ein e hinzuschrieb. 12 berg$^{h}$e Hs. 14 d$^{h}$eselbo Hs. 18 dher iesses uurzun Hs.

## XLIII

In signum populorum stat radix iesse, quando christus signaculum crucis exprimit in frontibus eorum. Ipsum gentes deprecaþuntur quod iam obtutu cernitur fuisse completum. Sepulchrum autem eius in tantum est gloriosum, ut accepto quod redempti pro morte eius gloriam ei exhibemus, etiam locus ipse coruscans miraculis glorie suę causa, ad se omnem contrahat
§ 12 mundum. Hic locus in hebreo habet: 'Et erit requies eius gloriosa'. Utique quia moriens caro eius non uidit coruptionem, secundum psalmi sententiam: 'Nec dabis sanctum tuum uidere corruptionem'.

iesses uurza, dhanne christ dhes crucis zeihhan chidhuhit in iro andinum; dhen selbun sindun dheodun bitdande, dhazs iu azs antuuerdin chisehet arfullit uuordan. Siin grab ist auur so drado ęruuirdhic, dhazs uuir dhea christ chihaloda, dhera alosnin uuidhar sinemu dodhe bi sculdim dheru stedi ærliihho ęra beremes. Ioh auh dhiu selba stat chischeinit tundarliihhem zeihnum dhes sines æruuirdhighin chiuualdes sahha, ioh zi imu chidhinsit allan mittingart. Dheasa stat auh meinit in dhemu ębræischin chiscribe: 'Endi siin restin scal uuesan ærliihhu'. So chiuuisso ist dhazs imu arsterbandemu siin fleisc ni chisah enigan unuuillun. So after dhes psalmscoffes quhide ist chiquhedan 'Ni ghibis dhinemu heileghin zi chisehanne unuuillun'.

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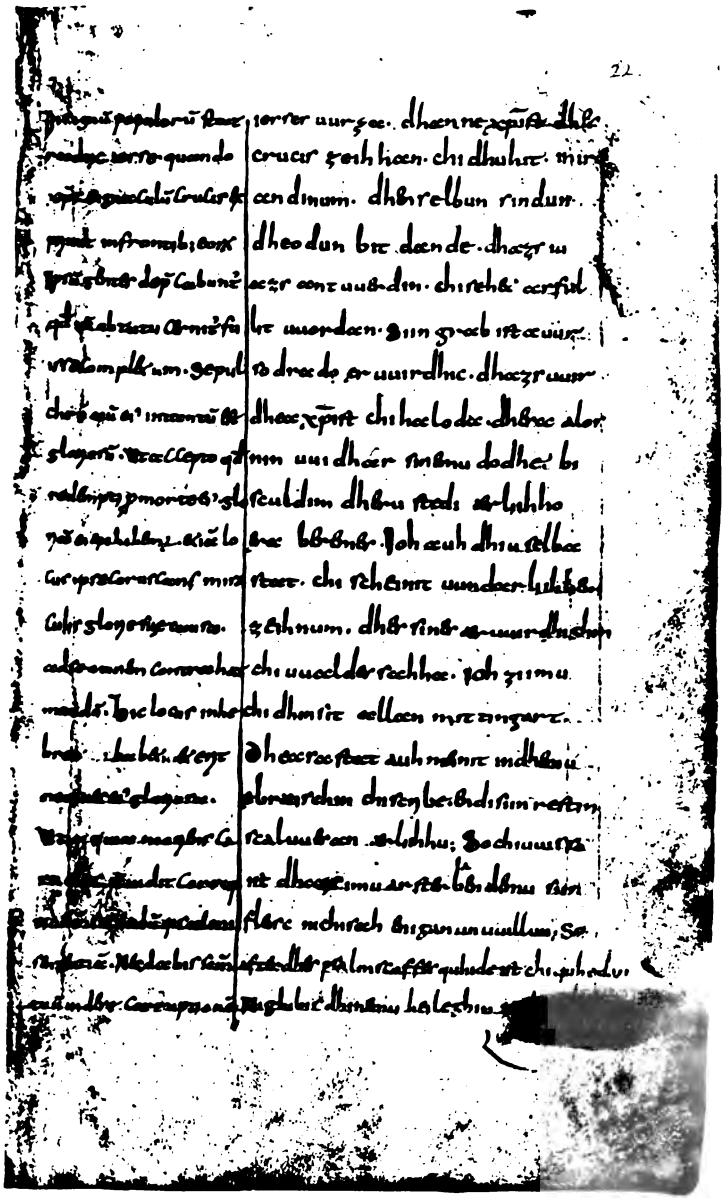
Lat. 6 hoc totum st. obtutu Arev. 9 Ut Hs.; excepto Arev. 10 per mortem Arev. 16 zwischen hebreo und habet ist ein Wort (sic) ausradiert worden; sic habet Arev. 16—17 Heb. IV, 4—5 (Vetus Italica). 21—22 Is. XVI 10; Quia non derelinques animam meam in inferno, nec dabis etc. Arev.

Ahd. 19 arsterbẽndemu Hs.



# DIE MONSEER BRUCHSTÜCKE.

* * *

## XXXII.

*(Cap. I § 5) nec ullatenus dubitamus*
*dominum saluatorem esse. Sed obiicitur*
*quod in daniele iste filius dei superius*
*etiam angelus nominatur.*
*Assentio; nam et christus filius dei*
*angelus dicitur, sic enim ait*
*propheta de ipso: 'Ueniet ad templum sanctum suum*
*dominator quem uos quaeritis,*
*et angelus testamenti quem uos desideratis'.*
*(§ 6) Christus enim in eo quod a patre genitus est,*
*filius dei uocatur, in eo uero quod saepe a patre*
*missus ad annunciandum patribus legitur,*
*angelus nominatur, de quo etiam ipse*
*pater ad legislatorem ita protestatur dicens:*
*'Ecce mitto angelum meum, qui praecedat et custodiat te*
*in uia et introducat in locum*
*quem paraui; obserua eum*
*et audi uocem eius nec contemnendum*
*putes, quia non dimittet cum peccaueris,*
*et est nomen meum in illo'. (§ 7) Quis est ergo*
*iste angelus, cui deus et potestatem*
*suam dedit et nomen?*
*Quod si dicitur: aliqua alia*
*est potestas angelica, hoc nefas est*
*credere.*
*'Quis enim in nubibus aequabitur domino,*
*aut quis similis erit deo inter*
*filios dei?' Qui enim non aequatur natura*
*non potest aequari et nomine; ipse*
*est enim filius, qui semper a patre missus*

## XXXII.

* * * * * * * * * * *** zuiflomes
* * * * * * * * * **** *st*ritant
* * * * * * * * * * * ******
* * * * * * * * * * * ******
* * * * * * * * * ***** sun go-
*tes* * * * * * * * * * *** gauuisso quad
* * * * * * * * * * *** sinemo
* * * * * * * * * * *** sohhet,
* * * * * * * * * **** *n*eotot.
* * * * * * * * **** *ga*boran gotes
* * * * * * * * * * ** *i*st galesan,
* * * * * * * * *bifora za chun*denne
* * * * * * * * * *** *fon*a demo selbo
* * * * * * * *** *bifora chu*ndita, quad:
* * * * * * * * * * **** *e*nti dih
* * * * * * * * * ***** deru steti
* * * * * * * * * **** *i*mo
* * * * * * * * * ***** u inan
* * * * * * * * * * *** suntot
* * * * * * * * * *** *da*nne
* * * * * * * * *** **gauu*altida
* * * * * * * * * *********
* * * * * * * * * *********
* * * * * * * * * * *******
* * * * * * * * * * *******
* * * * * * * * * **** truhtine,
* * * * * * * * * * *** *a*llem
* * * * * * * * * * * * * *
* * * * * * * * * **** selbo
* * * * * * * * * * ** *g*asentit,

## XXXIII.

uisibiliter ap*parebat hominibus.*
Ex ipsa ergo m*issione recte angelus nuncupatur.*
Esaias autem *apertius filium a deo genitum*
confirmans *ita annunciat: 'Uox domini*
reddentes r*etributionem inimicis suis', ipsis*
uidelicet iud*aeis qui non credunt.*
'Antequam *parturiret peperit,*
et antequam *ueniret partus eius peperit masculum'.*
(§ 8) Quasi ap*erte diceret:*
Antequam *christum uirgo parturiret in carne,*
genuit filiu*m in diuinitate pater, et antequam*
tempus u*irginis parturiendi ueniret, genuit eum*
sine tempo*re pater. Unde inferius ait:*
'Quis audiu*it unquam tale, aut quis uidit*
huic sim*ile?' Reuera, quia nihil*
tale in *hominibus accidit*
aut qui*ppiam simile.*
Et post h*aec subiungit: 'Numquid qui alios parere facio,*
ipse non *pariam? dicit dominus, et qui generationem ceteris*
tribuo, *sterilis ero? ait dominus'.*
Quibus om*nibus testimoniis cogendus est*
infidelis, *ut eligat sibi de duobus, aut christum*
filium dei *credere aut mendaces*
putare *prophetas,*
qui ista *cecinerunt.* (Cap. II)
QUIA CHRISTUS *ANTE SECULA INEFFABILITER A PATRE* GENITUS *EST.*
(§ 1.) Querunt (*multi*), *quando sit dei filius*
genitus, *dum sit sua natiuitate aeternus;*
sicut scrip*tum est de eo: 'Egressus eius a principio*

* *

2 ipse Hs. 21 Qulbus Hs.

## XXXIII.

*augt*a sih sid auar az aucsiuni m*anno.*
*Fon*a deru selbun sentidu ist *æng*il * * *
*Isaia*s auh offonor den selbun * * *
* * * gafestinota, duo er qu*ad*: '*Truhtines stimna*
*gel*denti uuidarloon sinem *fiantum*', *bauh-*
*nen*ti dea selbun iudeoliuti d*ea* * * *
*Duo* chuad auh der forasago: 'Ae*r danne* * * *
*gab*ar, enti aer denne iru bi qu*ami* * * *
* * * manchunt'. So selbo der fo*rasago* * * *
*qua*ti. Aer danne d(i)u magad ch*ristan* * * *
*gab*ar sunu in sineru gotnissu * * *
*de*ra magadi ziit biquami za * * *
*ina*n ano einigero ziteo bigin. U*mbi diz quidit*
*de*r forasago dar after: 'Huue*r* * * *
*gaho*rti odo huuer gasah eo desiu * * *
*kali*hhes eo neouuiht mit mann*um* * * *
* * * * diu eouuiht kalihhes. ent*i* * * *
* * * * Inu ga ih andre gaborane k * * *
*gabe*re quad truhtin. Enti ih and*rem*
*gi*bu za beranne, sculi ih uuesa*n* * * *
*In al*leru deseru urchundi ist za * * *
*ni* galaubit, daz imo zueio che*ose*, * * *
*sun*u za galaubenne odo lucche * * *
*for*asagun, dea diz bifora chu*atun.*
*U*MBI DAZ QUIDIT HEAR HU*UEO CHRISTUS*
*AE*R FRUMISCAFTI UNARSA*GLIHHO*
*UU*ARD KABORAN FONA FAT*ER.*
Ma*n*age sint sohhenti, in huuelihh*eru ziti gotes sunu*
kaboran uurti, enti er ist e*ouuesanti so selb*
*so* umbi inan gascriban ist: 'Sin uz*ganc*

5 uuidarleon Hs. 10 du Hs.

## XXXIV.

*(Cap. III § 2) Hunc christum sub persona cyri per isaiam pater deum et dominum ita esse testatur dicens: 'Haec dicit dominus christo meo cyro, cuius adprehendi dextram, ut subiciam ante faciem eius gentes et dorsa regum uertam et aperiam ante eum ianuas, et portae non claudentur. Ego ante te ibo et gloriosos terrae humiliabo. Portas aereas conteram et uectes ferreos confringam, et dabo tibi thesauros absconditos et arcana secretorum, ut scias quia ego dominus qui uoco nomen tuum deus israhel'. (§ 3) In persona enim cyri christus est prophetatus, ubi ei subiugatae sunt gentes in fide et regna. Praeterea quia nullus in regno israhel cyrus est dictus. Quod si de cyro persarum rege quis haec crediderit prophetatum, absurdum et profanum esse cognoscat, ut homo impius et idolatriae deditus christus et deus et dominus nuncupetur. Unde et in translatione LXX non habet: 'christo meo cyro', sed habet: 'Haec dicit dominus christo meo domino', quod in persona specialiter christi domini nostri accipitur. (§ 4) Si christus deus non est, dicant iudaei nobis quem sit affatus deus in genesi cum diceret: 'Faciamus hominem ad imaginem et similitudinem nostram'. Sic enim subiungitur: 'Et creauit deus hominem ad imaginem et similitudinem dei creauit illum'. Quaerant ergo quis deus creauit, aut ad cuius dei imaginem condidit hominem quem creauit. (§ 5) Quod si respondeant: 'ad angelorum', num angelus aequalem cum deo habet imaginem?*

P(ariser Codex) $V_{10}$—VIII 7.

## XXXIV.

*Umbi de*san chr*ist chund*ita a*lmahtic fater d*urh isa*ian, doh* aer in cyr*es* nemi*n qu*ati, daz er ist got ioh truhtin: '*Diz qua*d truhtin minemo christe *cyre,* des zesuun ih kafenc, *daz ih for*a sinemo antlutte hn*eige* imo deotun, enti ih uuen*tu imo* chuningo hrucka, en*ti ih* antluhhu turi fora imo, *enti to*r ni uuerdant bilohh*an.* Ih faru dir fora enti *gaduu*ingu dir erdrihhes *hruo*mege. Aerino portun ih *forch*nussu, isnine grintila *forb*rihhu, enti diu gaborganun *hort d*ir kibu. Enti ih uuill*u daz* du forstantes heilac *karun*i, huuanta ih bim tru*htin* der dih nemniu israhelo got'. *In demo* nemin cyres ist christ *kau*uisso kaforabotot, fora *demo* sintun deotun ioh rihh*i ga*hneigitiu in galaubin. *In andr*a uuis ni uuard eo einic *in is*rahelo rihhe cyrus *ginem*nit. Ibu danne einic *gal*aubit, daz fona cyre *perse*ro chuninge sii kafora*bo*tot, bichnae sih der, *daz iz* uuidarzuomi anti *heid*anlih ist eomanne za ga*laub*enne, daz der aerlo*so m*an enti der heidano ab*gutim* keltanteo christ g*ot en*ti truhtin uurti ginemnit. *Umbi d*iz nist auh so gascriba*n i*n dero sibunzo tradungum: '*Minem*o christe cyre', oh si*ę* sc*ribun*: 'Diz quad truhtin mine*mo christe* truhtine', enti ioh *daz* ist nu unzuiflo leohtsamo *za for*stantanne, daz diz is*t ga*quetan in unseres truhtines nemin. *Ibu christ* got nist, sagen nu *dea* ungalaubun uns, za huuemo *got uu*ari sprehhanti in gene*si dar* er quad: 'Tuomes man *uns an*agalihhan enti in unser*u* kalihnissiu'. So dar auh *after* ist kaquetan: 'Enti got *gasc*uof man anagalihhan *enti* galihhan gote kafr*umit*a den'. Suohhen dea nu auuar, *huuel*ih got giscuofi, odo in *huu*elihhes gotnissiu anakalihan *mannan* kafrumiti, den er kiscuo*f*. *I*bu siae antuurtent enti *quedan*t: 'in angilo', Inu ni engil *nist* anaebangalih gote?

## XXXV.

*(Cap. III § 8) manum meam super eos, et erunt praeda his, qui seruiebant sibi, et cognoscetis quia dominus exercituum misit me'. (§ 9) Age nunc cuius sit haec uox nisi saluatoris, qui omnipotens deus a patre omnipotente missum se esse testatur? Missus est autem ad gentes post gloriam deitatis, quam habuit apud patrem, quando exinaniuit se ipsum et formam serui accipiens effectus est oboediens usque ad mortem. Quique etiam in sequentibus loquitur dicens: 'Lauda et laetare, filia sion, quia ecce ego uenio et habitabo in medio tui, dicit dominus. Et adplicabuntur gentes multae ad dominum in die illa et erunt mihi in populum, et habitabo in medio tui, et scies quia dominus exercituum misit me ad te'. (§ 10) Quis est igitur iste dominus a domino exercituum missus nisi idem dominus iesus christus? Superest de spiritu sancto, de cuius deitate sic ait iob et quia spiritus dei est: 'Spiritus domini fecit me et spiraculum omnipotentis uiuificauit me. Ecce et me sicut et te fecit deus'. De quo enim dixerat: 'spiritus domini fecit me', deo rursus adiecit: 'Ecce et me sicut et te fecit deus'. Ut eundem spiritum ostenderet esse deum. (Cap. IV.) DE TRINITATIS SIGNIFICANTIA. (§ 1) Patet ueteris testamenti apicibus patrem et filium et spiritum sanctum esse deum. Sed hinc isti filium et spiritum sanctum non putant esse deum,*

* * *

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P. XI 2—XIII 12.

## XXXV.

*hant* *u*par sie, enti si*e* *uu*erdant za scahh*e* dem im
*aer* deonotun, enti ir scu*l*ut bichennen daz uueradeo*t*a
*tr*uhtin mih sentita. Uuela *n*u auh huues mac di*siu* stimna 5
*uu*esan, nibu des nerre*nti*n truhtines? aer almahtic got
*s*ih chundita uuesan *ka*santan fona de*mo* almahtigin
*fa*ter. So gasentit uuar*d* kauuisso za deotom after
deru sineru gotnissa g*uot*lihhin, dea aer samant hapta mit
fater. Do er sih selban a*ritalita enti scalches* farauua 10
infenc, uuortan uuard kahoric untaz za tode.
*D*er selbo auh hear after folgento quad: 'Lobo enti
frauuui dih, siones tohter, bidiu huuanta see ih quimu
enti in dir mitteru arton, quad truhtin. E*n*ti in demo
tage uuerdant manago deotun kasamnato za truhtine 15
enti uuerdant mine liuti, *e*nti ih arton in dir mitteru. Enti
du uueist daz uueradeota truhtin sentita mih za dir'.
Huuel(ih) ist auuar nu des*e* *druhtin fona uuera*deota truhtine
kasentit, nibu auuar de*r* *selbo truhtin ner*genteo christ?
Ubar ist auh her bifora fona demo heilagin geiste, 20
fona des gotnissu ioh daz er gotes geist ist sos quad iob:
'Truhtines keist kateta mih, enti atum des almahtigin kaquih-
ta mih. See enti mih teta got selbo so dih'. Umbi den selbun den
er aer kauuisso quad: 'truhtines keist kauuorhta mih'. Daz
heftita auar za gote dar er after diu quad: 'See enti mih teta 25
got so selb so dih', Daz er gachuntita daz der selbo keist ist got.
HER QUIDIT UMBI DEA BAU*HNUNGA DERO DRIO H*EIDO GOTES.
Araugit ist in des altin uu*izodes* buohhum, daz fater
enti sun enti heilac kei*st* got sii, oh des sintun unga-
laubun iudeoliuti daz *sunu enti* heilac keist got sii, 30

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26 gachuntati Hs.

## XXXVI.

*(Cap. V § 1) et factus est principatus eius super humerum eius,*
*et uocabitur nomen eius admirabilis, consilarius,*
*deus fortis, pater futuri seculi, princeps pacis;*
*multiplicabitur imperium eius et pacis eius non erit finis'.*
*(§ 2) Paruolus enim christus quia*
*homo et natus est nobis non sibi. Quod*
*enim homo factus est nobis profecit, et ideo*
*nobis natus est. Filius autem datus est nobis,*
*cuius nisi dei filius? Principatus eius super humerum eius,*
*siue quia crucem propriis humeris ipse portauit,*
*siue quia titulum regni super humeros*
*et caput eius pilatus scripsit.*

* * * * *

P. XXII 10 – XXIII 6.

## XXXVI.

* * * enti uuir*dit* * * *
* * * namo k*anemnit* * * *
* * * fater dera zuohald*un* * * *
*ga*m*anacfa*ltit uuirdit siin kabot * * *
* * * *d*er forasago kauuisso * * *
* * * *uuar*d kaboran nalles imo * * *
* * * *d*az er m*an* uuard uuo*rtan* * * *
* * * uns kaboran. Sunu au*uar* * * *
* * * *nib*u gotes sunu? Siin hertuo*m* * * *
* * * huuanta ær in siin selbe*s* * * *
* * * huuanta den titulo s*ines* * * *
* * * *sine*mo haubite pilatus *screip* * * *

# GRAMMATISCHE DARSTELLUNG.

# LAUTLEHRE.

## I. SILBENTRENNUNG.

In der Handschrift sind oft mehrsilbige Wörter über zwei Zeilen verteilt, ferner sind Silben mehrsilbiger Wörter durch kleine Zwischenräume resp. Punkte getrennt, woraus man auf den Umfang der verschiedenen Silben schliessen kann. Auch kann man aus der Behandlung einzelner Consonanten Rückschlüsse auf die Silbentrennung machen. Es lassen sich folgende Regeln aufstellen.

Composita werden nach ihren Bestandteilen zerlegt, z. B. *bi iihti* 20, 19 *ærdh uuasun* 19, 11 *heidhan/liih* 6, 20.

Einfacher Consonant im Inlaut gehört der folgenden Silbe an, z. B. *hei/lego* 26, 17 *quho/menan* 28, 9 *offo no* 27, 5 *uue ro dheoda* 12, 7 *zuuei io* 9, 15 *zuui uun* 26, 11 *eu uuih* 10, 20 *unchilau/bun* 13, 10 *ste/dila* 1, 6 *huue/dheru* 16, 21 *au/gin* 10, 21 *sa/ghet* 36, 8 *abra hames* 33, 3 *ia cobes* 10, 8 *dhe/se* 12, 8 *go tes* 14, 8 *arhe/uit* 32, 19. Es giebt keine Beispiele für *z*, denn die Silben sind nicht getrennt in *lyuzilun* 22, 17 u. s. w.

Wenn zwei Consonanten im Inlaut stehen, so fällt die Silbengrenze gewöhnlich zwischen dieselben, z. B. Geminata *arful lit* 43, 5 *frum/mit* 39, 8 *man/no* 14, 14 *chiuuis/so* 10, 1 *sip bea* 22, 15 *bit dande* 42, 20 *mit teru* 12, 1 *daucgal* 1, 21 *feth dhahha* 20, 5 *of/fono* 25, 13 *riih hison* 38, 17; Affricata, *hep/fendi* 3, 3 *ant dhec chi tero* 35, 16 *sit zent* 36, 1; *al/din* 14, 2 *sel/bun* 14, 2 *chisam noda* 12, 3 *fun/dan* 31, 1 *an/gil* 2, 1, *sam nun/ghe* 27, 3 *uuor/dan* 17, 5 *uuer/dhe* 26, 5 *uur za* 43, 1 *alos/nin* 43, 8

*is/rahel* 13, 15 *zes'uun* 9, 20 *himilis'chun* 33. 8 *gheis'tes* 40, 14 *chifes/tinoda* 15, 2 *chi . stif . tu* 38, 13 *druh'tin* 8, 18 *adh muot* 15, 16. Dagegen liegt die Silbengrenze vor der Consonantenverbindung in *unzuni flo* 7, 7, vielleicht auch in *nadra* 42, 8 *nadrun* 42, 6.

In der Verbindung langer Consonant + kurzem resp. kurzer Consonant — langem, fällt die Silbengrenze in den langen Consonanten, z. B. *hlut tror* 9, 16 *bis scof heit* 36, 4 *reht tunga* 39, 8 *biheizs/sit* 2, 8.

Wenn drei Consonanten zusammen im Inlaut stehen, so liegt die Silbengrenze gewöhnlich zwischen den ersten beiden: *an dreru* 18, 14 *ghel star* 36, 3, vgl. *andreidim, erchno* aber *ęrcna.*

Diphthonge werden in einzelnen Fällen zerlegt und über zwei Zeilen verteilt: *ghe/ist* 15, 20 *chinne ihhit* 15, 15 *uuerodhe/oda* 10, 17 *chihru/oru* 17, 18 *arslu/oc* 29, 6.

Ferner findet sich langes *a*, welches in geschlossener Silbe durch Verdoppelung ausgedrückt ist, mehrfach zerlegt: *ia/ar* 26, 15 *chida'an* 35, 3; auch hatte der Schreiber die Gewohnheit, die beiden *a* nicht nur durch einen Zwischenraum zu trennen, sondern auch bei der Doppelschreibung in der Form derselben abzuwechseln, d. h. erst geschlossenes *a* und dann offenes *a* oder umgekehrt zu schreiben: *sa ar* 17, 2. 18, 9. 23, 18. 35, 3 *sca ap* 41, 9 *una ar* 34, 18. Also ein Beweis, dass langer Vocal im ahd. zweigipfelige Betonung gehabt hat.

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## II. VOCALE DER STAMMSILBEN.

### KURZE VOCALE.

#### *a*

Germ. ahd. *a* wird einmal durch *e* wiedergegeben 19, 8, welches wohl als ein Schreibfehler anzusehen ist, hervorgerufen durch das *e* in der vorhergehenden und nachfolgenden Silbe: *huuer uues mezssendi*; sonst überall *uuas.*

*Ae* wird einmal für germ. *a* geschrieben: *aefter* 4, 3 (*after* 36 mal). Verdumpfung des *a* zu *o* vor *h* und Nasalen findet statt in *ioh*, *oh*, *fona*, *uuomba* und *chiuuon*.

## UMLAUT.

Germ. *a* wird regelmässig umgelautet durch ein *i* oder *j* der folgenden Silbe,

1) vor den folgenden Nominal-Suffixen: *-idh- freuuuidha*, *sceffidhes*; *-il- aedhile*, *edhiles*, *stedila*; *-in- festinoda*; *-ir-* (*-er-*) *smelerun*, aber *smalero*; *-ist- festista*; *-uuist- œuuiste*;

2) in *în*-stämmen: *lendino*, *meghin*, *meghiniga*, *restin*;

3) in *ja-* und *jô*-stämmen: *alilenda*, *elidheodigun*, *endi*, *chiendot*, *herrum*, *herizohin*, *redha*, *strengi*;

4) in *i*-stämmen vor der Endung *i*: *hendi*, *stedi*;

5) vor der schwachen Endung *-in*: *nemin* (gen. dat. sg. m.) 2 mal;

6) vor der adj. Endung *iu*: *elliu* (nom. sg. f. und nom. pl. n.) 2 mal, aber *alliu* 2 mal.

7) in schwachen Verben I in allen Formen: *deridi*, *dhehhidon*, *freuuui*, *heftida*, *archennenne*, *mendit*, *chimenghide*, *nemnanne*, *nerrendeo*, *restida*, *sendit*, *setzu*, *aruuehhanne*, *uuendu*, *zeli*;

8) in der 3. pers. sg. praes. der starken Verba VI: *ferit* (aber *faris*), auch im praes. und imp. der *jan*-verba: *hepfu*, *suueri*;

9) in der 3. pers. sg. praes. des schw. Verbums III *hebit*;

10) in der Conjunction *endi*.

Für Umlauts-*e* wird zweimal die Ligatur *æ* geschrieben: *ædhile* 36, 11, *œuuiste* 41, 4, einmal *ę*: *ędhili* 30, 20.

## AUSNAHMEN.

Die Ausnahmen des Umlauts sind in vier Classen zu teilen. Der Umlaut ist ausgeblieben:

1) wo Analogie gewirkt hat: *aftristo*, *alliu* (2), *aldin* (2), *binamin*, *faris*, *liihhamin*, *lantscaffi*, *chiscafti*, *chiscaftim*, *standit* (2) und vielleicht *saghida* 24, 11;

2) wo Consonanten-Verbindung den Umlaut hindert: *almahtic*;

3) vor dem Suffix *liih: baltliihho;*

4) als Überbleibsel des alten Lautes: *alilenda, andine* (2), *angil* (11), *strango* (cf. *strengi*); auch *arbes, garde, garda* und *gardea*, wo der Umlaut durch *rb* resp. *rd* könnte gehindert worden sein; und einmal in dem Fremdwort *aspides.* Vielleicht ist der Umlaut des ersten *a* in *alilenda* wegen der Unbetontheit des Praefixes ausgeblieben (aber vgl. *elidheodigun).*

*ë*

Germ. *ë* wird gewöhnlich durch *e* ausgedrückt, aber vor *r* + Consonant erscheint dafür *ae, æ, ę* 15 mal: *aerdha* (2), *aerdhuuasun, aerdhriihhes; ærdhu, ærdhchunni*; *armherzin, ęrdha* (5), *ęrcna, ęrnusti, ęrnustliihho* und auch einmal in dem Worte lateinischen Ursprungs *prędicando* neben *predigon* (2). Diese Ligatur bezeichnet wohl die offenere Qualität des *ë* vor *r*-Verbindungen und kaum Länge, wie man behaupten möchte angesichts des historisch richtigen Wertes des Zeichens im ahd. als Ausdruck des langen offenen *ê* < *ai* (Braune § 43 Anm. 1), und der bekannten Ausnahme des nhd. Vocaldehnungsgesetzes, dass nämlich kurzer Vocal, während er in geschlossener Silbe bleibt, vor *r* + *dental* gedehnt wird; die Formen *ęrcna* im Is. und *daer, aer* in M. (Mons. Frag. S. 99), und das gänzliche Fehlen anderwärtiger Beweise im ahd. sprechen dagegen.

Nach *w* wird *ë* zweimal zu *a* verdumpft, *uuala* 11, 5 *mualaæhti* 32, 4, und dieses *a* ist wohl eine Zwischenstufe des Übergangs von *e* zu *o.* Dagegen erhält sich *e* in *uuehha* und *ueralt* (Braune § 29 Anm. 4).

Bekanntlich ist germ. *ë* schon urgermanisch zu *i* geworden, wenn in der folgenden Silbe *i, j* oder *u* (letzteres nicht ohne Ausnahmen) stand. Hierdurch ist ein Vocalwechsel in der starken Conjugation entstanden, indem alle Verben mit dem Stammvocal *e* in allen Personen des praes. sg. ind. und in der 2. pers. sg. imp. dafür *i* erscheinen lassen. Die Beispiele im Is. sind: *firbrihhu, ghibu, nimu, quhimu, uuillu; ghibis, hilpit, quhidit* (9), *quhimit* (2), *uuirdit* (12); *nim, firnim*, und das ganze Praesens der *jan*-Verba: *bitdande*

(2), *sitzit* (4). Unregelmässig ist das *i* für *e* in *biquhime* 3 sg. conj. 26, 5.

Das *e* in *er (vos)* 11, 3 ist alt (vgl. ags. *gé*, aisl. *ēr* und Brugmann, Grundriss Bd. 2 § 441 S. 810), auch in *eu* 4, 9. 17, 13 und *euuuih* 10, 20. 20 (< *ewwe, ewwek*). Als später im ahd. *e* vor *w* in *eu* und *euuuih* zu *i* wurde, folgte das *e* in *er* durch Analogie.

Germ. *e* bleibt fünfmal vor *ww* erhalten, wenn in der folgenden Silbe *a*, *e* oder *o* steht, *hreuun* 29, 11 und *eu* (2), *euuuih* (nach *euuuer*, *eu)* (2), wird aber einmal in *i* verwandelt: *triuuua* 40, 19, vgl. *ithniuuues*, *chitriuuui*, wo schon urgermanisch *e* vor *i* in der folgenden Silbe zu *i* wurde.

*i*

Germ. *i* ist erhalten, ausser in *lebendemu*, *uuehhon*, wo es vor einem dunklen Vocal in der folgenden Silbe zu *e* gebrochen ist. Merkenswert ist die Erhaltung des *i* in *ir (is)*, wofür sonst im ahd. *er* erscheint (vgl. auch Mons. Frag. S. 100).

*u*, *o*

Germ. *u* und *o* sind erhalten wie überhaupt im ahd.

## DIE BEZEICHNUNG DER VOCALLÄNGE.

Im Isidor wird Doppelschreibung der Vocale als Ausdruck der Länge gebraucht, und dies trifft zu für die Vocale *a*, *i*, *o* und *u*. Langes *ê* wird durch die Ligatur *æ* bezeichnet. Die Regel für die Anwendung der Längenbezeichnung ist, wie Sievers richtig erkannt hat (Z. Z. XV. 247) die, dass langer Vocal in geschlossener Silbe durch Doppelschreibung resp. durch die Ligatur bezeichnet, in offener Silbe aber einfach gesetzt wird. Es sollte aber hinzugefügt werden, erstens dass diese Regel nur für die betonte Silbe gilt, ausgenommen *-liih-*, welches als zweiter Teil eines Compositums einen starken Nebenton besitzt, und *scoldii* 24, 14, *antuurdeen* 5, 2, und zweitens dass langer Vocal, *e* eingeschlossen, in einsilbigen Wörtern auch in offener Silbe gedoppelt wird.

Die Verhältnisse sind folgende:

*aa* kommt vor in geschlossener Silbe 17 mal: *chidaan* (2), *iaar* (2), *suar* (8), *scaahche*, *scaap*, *uuaar* (2), *uuaarnissu;* in offener Silbe 5 mal: *iaaro* (2), *uuaare* (3, *uuare* 4), wo die obliquen Casus nach dem Muster des Nominativs geschrieben sind. *a* kommt vor in geschlossener Silbe 2 mal: *adhmot*, *adhmuot* unter dem Einfluss von *adum;* in offener Silbe 36 mal.

*ii* kommt vor in geschlossener Silbe 109 mal: *bliidhnissu*, *dhiin* (3), *iisnine*, *chiriihha* (4), *miin* (7), *riihhi* (8), *aerdhriihhes*, *oostarriihhes*, *riihhison* (2), *siin* pron. (28), verb. (2), *uuiis*, *uuiisduom*, *ziidh* (3), *liih*, *anaebanchiliih*, *anaebanliih*, *anachiliihhan* (5), *baltliihho*, *dodhliihhono*, *ebanchiliih*, *ebanchiliihnissa*, *œrliihhu* (2), *ernustliihho*, *fleiscliihhun*, *gotliihhin* subst. (1), adj. (4), *guotliih*, *guotliihhin* (6), *chiliihhan* (3), *liihhamin* (3), *liihhet* (2), *chiliihnissa* (7), *chiliihsamono*, *offenliihho*, *susliihhe*, *uundarliih*, auch *eochihueliihhes*, *hueliihhemu* (aber einfaches *i* in *einhuuelih*, *huuelih* (4), *samalih*, *solih);* in offenem Einsilber 14 mal *dhrii* (2, *dhri* 2, vgl. *dhrifaldan*, *dhrinissa)*, *sii* nom. Pl. m. (1) 3 sg. conj. (11); in offener Silbe 5 mal; *ziide*, *ziidi* nach dem Nom., *siibunzo* 7, 4, schwerlich richtig, da das *i* in *sibun* (26, 15. 17. 18. 18) und *sibunzo* (25, 22. 26, 9. 27, 5) einfach geschrieben wird und sonst im ahd. kurz ist, auch *biidan*, *scoldii*. *i* kommt vor in geschlossener Silbe 2 mal *huuil* 18, 8 und *dhin* 13, 16, wo der Schreiber aus Versehen den Strich zum nächsten Buchstaben verwandt hat (wegen des *i* in *huuelih* vgl. unten); in offener Silbe 108 mal.

*oo* kommt 7 mal in geschlossener Silbe vor: *boohho*, *hoohhum* (3), *uuootnissa*, *aloosnin*, *oostarriihhes*. *o* kommt vor in geschlossener Silbe 10 mal: *blostar*, *alosnin*, *dodh*, *dodhliihhono*, *hohsetli*, *chilothzssom*, und *chihordon* nach *chihoran* vielleicht auch *suuor* (2), *suuozssera* vgl. S. 64, in offener Silbe 29 mal.

*uu* kommt 5 mal in geschlossener Silbe vor: *buuzssan*, *huus* (2), *uuzs*, *antluuhhu* (Hs. *-liihhu* 5, 20). *u* kommt vor in geschlossener Silbe 4 mal: *uzs* (2), *uzssonondem* und in

*hluttror*, wo das *u* vielleicht kurz ist; in offener Silbe 3 mal: *bluchisoe*, *chidhuhit*, *hluda*.

Die Ligatur *æ*, *ae*, *ę* kommt vor in geschlossener Silbe 23 mal: *aer* (6), *aerloso* (2), *haerduom*, *eomaer*; *ær*, *ærliihhu* (2), *æruuirdhighin*, *uualaæhti*; *ęr* (3), *ęrrin*, *ęruuirdhic*, *hęrduom* (3); in offener Silbe 4 mal: *æuuin* (2), *ęra*, *ęuun*. *ee* kommt 15 mal in *see* vor, einmal in der Endung der 3. pl. conj. sw. v. I. *antuurdeen* vgl. *sagheen*, *schameen*, sw. v. II, wo das erste *e* dem Stamm angehört, das zweite der Endung. *e* kommt dreimal in *herrun* vor, wo *e* vielleicht kurz ist, 27 mal in offener Silbe: *chierdan*, *erino*, *erist* (5), *eristin* (5), *euua* (5), *euuic* (3), *euuin* (2), *euun*, *herosto* (2), *lerunga*, *mera*.

Kraft dieser Regel können wir die Quantität der Vocale der folgenden Wörter als kurz angeben: *dhar* (42), vgl. *saar*; *bi*, *so* (62), vielleicht auch *dhu* (11) und *nu* (13), vgl. *sii*, *see*, *biidan*; *dhem* dat. pl. (13), welches manchmal enklitisch, daher unbetont ist; *dhrim* dat. pl. (5), vgl. *dhrii*, und *drîn* in Notker. Der Vocal *i* in *huuelih* (4), *einhuuelih*, *solih* und vielleicht auch in *samalih* ist kurz, und dies stimmt überein mit den spät-ahd. Formen *welher* und *solher* mit Ausfall des Vocals (Braune Gr. § 292 Anm. 2). In *eochihuueliihhes* und *huueliihhemu* ist die Länge durch den Nebenton erhalten (vgl. Sievers Beitr. IV S. 531 f.).

## LANGE VOCALE.

### *â*

Germ. *â*, ahd. *ô* wird durch *a* resp. *aa* ausgedrückt.

### *ê*

Germ. *ê* wird zu *ea* diphthongiert: *hear* (22), *dhea* n. a. pl. m. des demonstr. (19), *firleazssi* 34, 7; aber einmal erscheint dafür *ei*: *firleizssi* 29, 23 (Br. Gr. § 36 Anm. 3). Das *ea* in dem zusammengesetzten Pronomen *dheasa* (acc. sg. f.) 43, 16 beruht auf doppelter Declination.

### *î*

Germ. *î* ist erhalten und wird durch *i* resp. *ii* ausgedrückt. In *chiriihha* 42. 12, *chiriihhun* 40, 20.

41, 1. 12 ist die Länge des zweiten *i* durch Doppelschreibung bezeugt, und die Erhaltung der Länge in der Mittelsilbe ist wahrscheinlich durch volksetymologische Anlehnung an *riihhi* zu erklären (vgl. Kluge, Vorgeschichte s. 318).

*ô*

Germ. *ô* ist 11 mal erhalten, 5 mal doppelt geschrieben: *blomo* 39, 18 *blomun* 40, 2 *blostar* 28, 2 *dome* 38, 1 *chinomidiu* 17, 7 *odhil* 30, 20 *boohho* 14, 4 *boohhum* 2, 13. 10, 5. 13, 8 *uuootnissa* 8, 11.

In *suuozssera* 32, 6 *suuor* 36, 16. 19 *aruuostit* 27, 9 ist es schwer zu entscheiden, ob wir ein *ô* oder *uo* haben, denn in unserem Denkmal vertritt *uu* sowohl *wu* als *w* (vgl. *antuurdant, euu* u. s. w.) Aber in den beiden ersten Fällen meinte der Schreiber wahrscheinlich *ô*, denn vor *u* verschwindet *w* im ahd. (Br. Gr. § 107 Anm. 1).

Dagegen wird *ô* 78 mal zu *uo* diphthongiert: *buohhum, bruohha, dhuo* (26), *druoc, duoe* (4), *fuozssi, guotliih, guotliihhin* (6), *herduom* (5), *hruofte, hruomege, chihruoru, huolida, leididhduom, muotes* (2), *muoter, muotuuillun, chiscuof* (4), *scuonin, arsluoc, dhurahsuuoh, spuodi, stuondun, suohhemes* (5), *ubarmuodic, uuidarzuomi, uuiisduom, zuo, zuohaldin* (3), *zuouuert* (2). Das Verhältnis des *ô* zu *uo* ist also 14 (15) zu 78 (79).

Einmal ist *ô* diphthongiert in einer Endung: *adhmuot* 15, 16, aber *adhmot* 15, 21.

*û*

Germ. *û* bleibt erhalten durch *u* resp. *uu* ausgedrückt.

## DIPHTHONGE.

*ai*

Germ. *ai* ist vor *h, r* und *w* zu offenem *ê* monophthongiert, welches in offener Silbe *e* geschrieben, in geschlossener Silbe durch die Ligatur ausgedrückt wird. Auch in einsilbigen Wörtern ist *ai* zu *ê* (wohl geschlossenem *ē*) diphthongiert: *see* (15) und *zuuene* (vgl. Meringer KZ. 28, 235).

Sonst erscheint der Diphthong als *ei*: *ein, chiheizssan* u. s. w.; aber einmal *e* in *enigan* 43, 20.

*au*

Germ. *au* ist vor *h* und dentalen Consonanten zu *ô* monophthongiert und erscheint als *o* und *oo*.

Einmal wird dieses offene *o* zu geschlossenem *ô*, und weiter zu *uo* diphthongiert in *scuonin* 28, 19, vielleicht durch Angleichung an *sôna, suona*.

Sonst ist *au* überall erhalten: *araugan, dau* u. s. w.

*eu*

Germ. *eu* wird vor dentalen Consonanten und *h* zu *eo*, wenn die folgende Silbe ein *a*, *e* oder *o* enthält: *beodan, dheodu, dheohe, dheonodun, leohte, leohtsamo, uuerodheoda, elidheodigun*.

Vor gutturalen und labialen Consonanten mit *a*, *e* oder *o* in der folgenden Silbe erscheint einmal der ursprüngliche Diphthong *eu* in *himilfleugendem* 2, 17, aber auch zweimal das spätere fränkische *eo: hreofun* 20, 14, *leogando* 35, 10.

Vor *i* und *u* in der folgenden Silbe wird *eu* zu *iu*: *liudi, arliudit, liugu*.

Neben *iu* kommt ein Diphthong *yu* in zwei Wörtern vor: *fyur* 8, 20. 9, 4 *lyuzilan* 23, 8 *lyuzilun* 22, 17 aber *liuzit* 41, 14 *liuzelu* 23, 10 (vgl. auch Mons. Frag. S. 104). Sonst erscheint der Buchstabe *y* nur in den unmittelbar aus dem Lateinischen herübergenommenen Eigennamen *cyrus, moysis*, und in den lat.-griechischen Lehnwörtern *martyru, martyrunga, mysterium (chirùni), syrafin* auch in dem Praefix *fyr* zweimal neben *fir*. Für den Wert dieses Zeichens als *ü* vgl. Seelmann, Die Aussprache des Latein S. 221 und Martianus Capella ed. Eyssenhardt S. 63 f.: „I spiritus prope dentibus pressis. V ore constricto labrisque prominulis exhibetur. Y appressis labris spirituque procedit." Der Diphthong in *fyur, lyuzil* war frühahd. *ui* (aus urspr. **pu-ir*, **lu-it-*), woraus *yu (üu)* durch gegenseitige Assimilation. In den späteren *fiur* und *liuzit*, oben, ist der Diphthong *yu* durch den gewöhnlichen *iu* verdrängt.

## III. VOCALE DER NICHT HAUPTTONIGEN SILBEN.

### A. VOCALE DER SUFFIXE UND ENDUNGEN.

*a*

In der Endsilbe zwei- oder mehrsilbiger Wörter ist inl. germ. *a* 185 mal erhalten, 2 mal ist es zu *e* geschwächt: *honec, dhinen*. In inl. offener Silbe ist *a* mit 6 Ausnahmen (*chioffanodom, chiboranin, chihuuoruane, chiscaffanes, aridalida* 2) zu *e* geschwächt (79), wofern es nicht durch *a* in der Endsilbe erhalten (8) resp. an einen anderen Vocal assimiliert ist (7). Unbetonte Vocale in den ersten Gliedern von Compositen resp. vor den Suffixen *nissa, sam, zo, (liih, fald)* stehen unter dem Einfluss der einfachen Formen, d. h. sie werden nicht geschwächt (9); eine Ausnahme bildet *offenliihho*. In geschlossener Mittelsilbe ist *a* 12 mal erhalten, 19 mal geschwächt. Es folgen die Beispiele nach Suffixen resp. Endungen geordnet:

*-ad* (1): *magad*.

*-ah* (1): *fethdhahha*.

*-ac* (13): *heilac* (9), *heilacnissa, chimanacfaldit, manacsamo* (2); *-ec* (1): *honec* 32, 3; *-eg-, -egh-* (33): *heilegan* (2), *heilegu, heilegim, heilego* (4), *heilegun* (7), *heilegin* (11), *heilegeno, heilegono, heilegode, hruomege, maneghin, maneghiu, manego*; *-ag-* (1): *odagan* (vgl. *heilegan*).

*-al* (2): *adhalsangheri, idalnissa; -al-* (2): *aridalida* (< *aridalda*) (2); *-ol-* (1): *bifangolode*.

*-em-* (29): *-emu* (< *amu* vgl. Braune Gr. § 248 Anm. 4) dat. sg. m. n. adj. (*a*) (24), *-emes* 1 pl. praes. ind. imp. st. v. (5).

*-an* (128): *heidanliih, offanliihhost, zehanzo, -an* st. inf. (9), part. praet. st. (68), acc. sg. m. adj. (*a*) (39), *mannan* (7), *dhesan, huuenan; -en* (2): *offenliihho* 1, 11 *dhinen* 37, 12; *-en-* (9): *heidheno, ardribenem, zifareneru, bigunnenun, chiheizssenin, chiheizssenun, bilibenem, undarquhedene, quhomenan; -ana-* (7): *chiboranan* (3), *chifangana, chislaganan, uuordanan, aruuorpanan* (vgl. *quhomenan); -ane-, -ani-, -ano-* (4): *chioffanodom, chiboranin,*

*chihuuoruane, chiscaffanes; -on-* (6): *offono* (3), *uzssonondem, chiborgonun, chiholono.*

*-eno* gen. pl. m. *(n)* adj. (vgl. ags. *-ena*, as. *eno*, Gallee, AS. Gram. § 216) (1): *heilegeno* 26, 7 *(-ono* (3): 3, 19. 26, 12. 42, 7).

*-ar* (26): *huuedhar, uuazssar* (3), *ubar* (10), *undar* (8), *uuidhar* (4); *-er-* (8): *huuedheru* (3), *uuazsserum* (2), *offerunc, adhalsangheri, sangheri; altari* (2) steht unter dem Einfluss der lat. Form.

*-ant* (21): *samant* (3), *-ant* 3 pl. praes. ind. st. (18); *-and-* (12): *zisamande*, part. praet. *bidande, zifarande, quhedhande, firstandande, quhemandes, arsterbandemu* (aus *-endemu* corrigiert 43, 19), *quhedhandan, eouuesanden, leogando, berandin, huuerfandi; -end: bidendi, mezssendi* (2), *quhedendi* (2), *sprehhendi* (6), *haldendan, uualdendan, quhedhenda, gheldendo, uualdendeo* (2), *quhedhendemu, himilfleugendem.* In der letzten Klasse hätte vielleicht das zweite *e* in *quhedhendemu* zu *a* corrigiert werden sollen, vgl. *arsterbandemu* oben; das zweite *e* in *himilfleugendem* ist durch Assimilation zu erklären. So könnte sich möglicherweise die Regel so gestalten, dass *a* in geschlossener Mittelsilbe vor leichtem resp. hellem Vokal erhalten bleibt, vor schwerem resp. dunklem aber zu *e* geschwächt wird.

*-anne* dat. inf. der starken Verba kommt 6 mal vor, wo das *a* durch den Einfluss der unflectirten Form erhalten ist oder wie das *a* in *-and-* zu erklären ist.

Hierzu kommen die Suffixe *-ald-* in *uueraldi, ueraltchiuualdidu*, und *-fald-* in *manacfaldan, chimanacfaldit*, wenn diese nicht noch als Glieder eines Compositums gefühlt werden.

Das *a* in dem Suffix *-sam* bleibt auch in offener Silbe erhalten, da es einen Nebenton besitzt: *leohtsamo, chiliihsamono, manacsamo.*

*A* bleibt im Auslaut nach kurzer Silbe erhalten in dem Praefix *ana-*.

### Secundäres *a*.

Diejenigen Liquidae resp. Nasale, die durch die Wirkung des Auslautsgesetzes silbenbildend geworden sind, entwickeln bekannterweise im ahd. einen Vocal vor sich. Im Is. ist dieser Vocal vor *l, n, r* ein *a*, vor *m* ein *u* (s. u.). Die Beispiele sind: *daucgal, sedhal, zeihhan, eban* (*anaebanchiliih, anaebanliih, ebanchiliih, ebanchiliihnissa. ebanuuerches*), *blostar, eitar, ghelstar, oostarriihhes, uundarliih; a* ist zu *o* assimiliert in *regonoda* 8, 20. 9, 1. Auffallend ist das *e* resp. *i* in *tempel* 35, 17, *tempil* 28, 1. Diese Form kommt nur in Is. und M. vor (v. Graff V 426).

Vor consonantischen Liquiden resp. Nasalen, d. h. wenn diese mit Vocalen flexivischer Endungen oder anderer Suffixe in einer Silbe zu stehen kommen, wird kein Vocal entwickelt: *alosnin, bauhnit, bauhnunc, erchno, fingro, gelstro, hluttror, hohsetli, lastront, lumblo, nadra, chinamno, nemnanne, samnunghe, chisamnoda, sculdrom, sundric, zeihne, zeihnit, zimbrit.*

Der anaptyctische Vocal, der sich im ahd. zwischen einer Liquida und *h* resp. *w* entwickelt, erscheint im Is. als *a: lw: unbalauuigom; rh: berahtnissi, dhurah* (ohne Ausnahme), *forahtun, chiuuorahta; rw: farauua, chigarauuan, garauui; a* ist zu *u* assimiliert in *faruuu* (= *faruwu*) 23, 12, zu *e* in *gareuuem* 4, 7 (dies letztere kann eine Schwächung ähnlich der des germ. *a* sein). Es entwickelt sich im Is. kein Vocal zwischen *s* und *w: zesuua* (vgl. Mons. Frag. S. 109). Es kommen keine Fälle der oberdeutschen Anaptyxis zwischen *rg, rch, rb, rp, rm, rl* vor: z. B. *berghe, uuerchum.*

### *e*

Urgermanisch ist unbetontes *e* vor *i* in der folgenden Silbe und auch unter anderen bis jetzt unaufgeklärten Bedingungen zu *i* geworden (vgl. Kluge, Vorgeschichte S. 361, Noreen, Urgermansk Judlära S. 15). Germ. *e* bleibt erhalten im Is. in den folgenden Suffixen resp. Endungen: *-en* dat. sg. m. (*n*) 1: *chrismen* 5, 11 *-in* 24; *-en* gen. sg.

m. n. *(n)* adj. 2: *selben* 30, 16 *unchideiliden* 13, 22 *-in* 15. (Br. Gr. § 221 Anm. 2. Fränkisches *-en* beruht vielleicht auf Verallgemeinerung solcher Formen wie gen. **-enos*, oberd. *-in* hingegen auf Verallgemeinerung von Formen wie **-enes*).

*-er: after* (37), *ander* (3).

*-es* gen. sg. m. n. *(a)*, n. *(ja)*, m. *(u)* m. n. *(a)* adj., *(ja)* adj. *mannes*, *dhes*, *huues* (v. Flexionslehre).

*-et* 2 pl. praes. ind., imp. st. (3).

Dazu kommt das *e*, welches frühahd. aus *ja* entstanden. Die isidorischen Beispiele sind: *eouuesanden* 38, 2 acc. sg. m. *(ja)* adj.; in der sw. Conj. I. inf. *-en* (1), dat. *-enne* (3), 1 pl. praes. ind., imp. *-emes* (3), part. praes. *-end-* (15); auch *sitzent*, *uuellent* 3 pl. und *unbiuuizssende* part. praes. Aber dieses *e* ist sehr häufig durch *a* ersetzt wegen des Einflusses der *a*-Stämme resp. der st. Conj.: *-an* acc. sg. m. adj. *(ja)* (5); *-an* sw. inf. (5), *-anne* dat. (6), *-ant* 3 pl. praes. ind. (7), *-and-* part. praes (1).

*i*

Germ. *i* (aus *e* oder *i*) bleibt inlautend erhalten, sowohl in offener wie in geschlossener Silbe. Es kommt vor in folgenden Suffixen resp. Endungen: *-id*: *haubide; -ida*, *-idom*, *-idon*, *-idi*, *-idin* praet. sw. I.; *-idh-*, *-id-: chimeinidh*, *drugidha*, *freuuuidha*, *heilidha*, *salbidhu*, *salidhom*, *chinomidiu*, *spaida*, *uueraltchiuualdidu; -ih*, *euuuih*, *unsih* (cf. *sih)*; *-il*, *angil*, *diubilo*, *edhili*, *grindila*, *gurdil*, *himile*, *himilisca*, *liuzil*, *mihhil*, *odhil*, *stedila*, *ubilero; -im* dat. pl. n. *(ja)*, m. f. *(i)*, m. *(u)*, (einmal erscheint *-em* in *heidem* 13, 21); *-in*, *christinheidi*; *-in* gen. dat. m. *(n)* (26), *-en* 1 (s. o.), adj. (40) *-en* (2); *-inc*: *chuninc; -ir-* comp. Suffix: *furiro*, *sturirom*, auch *-er-* in *chiminnerodes*, *smalero*, *smelerun*, *suuozssera* (cf. Paul, Beitr. VI S. 155), *i* ist syncopiert in *errin*, *herrin;* auch *-ir-* in dem Fremdwort *chimartirot*, *i* zu *o* assimiliert in *chimartorodan; -is: bluchisoe*, *riihison; -is* 2 sg. praes. st., sw. I; *-ist* superl. Suffix: *aftristo*, *eristo*, *festista*, *hohisto*, *iungist; -it* 3 sg. praes. ind. st. sw. I, sw. III: *hebit* 3, 16 *(-et* 7): *-nissa*, *nissi*: *araucnissa*, *bliidhnissu*, *dhrinissa*, *ebanchiliihnissa*, *einnissa*, *folnissa*, *gotnissa*, *hartnissu*, *heilacnissa*, *idalnissa*, *infancnissa*, *infleiscnissa*, *chilaupnissa*, *chiliihnissa*, *mannisc-*

*nissa, miltnissa, rehtnissa, unuuerdnissu, uuaarnissu, uuootnissa; berahtnissi, ubarhlaupnissi.*

Im Auslaut nach kurzer Silbe bleibt *i* erhalten in *lantscaffi* acc. sg. f. *(i)* 31, 10.

*u, o*

Germ. *u* (aus idg. *u* oder nasalen Sonanten) bleibt inlautend erhalten; allein es erscheinen dafür einige *o: aboho, aboha* und das acc. sg. m. *(n)* adj. *chisalbodon,* die wohl auf Assimilation oder Brechung beruhen. *-uh: miluh*; *-oh: aboho, aboha; ul: suuebul; -un: sibun, sibunzo; -un* acc. sg. m. (*n*) (20), adj. (15) *-on* (1); nom. acc. m. n. (*n*), adj.; *-un* 3 pl. praet. ind. st.; *eigun, mahtun, sindun; -undh: iugundhi; -unc: bauhnunc, offerunc, tradungum; -unga: bauhnunga, lerunga, martyrunga, rehttunga, salbunga; -ur: auur; -ust: ernust; -ut* 2 pl. *sculut; -um* dat. pl. m. n. *(a) (ja), faterum, brustum.*

Dass idg. *o* in dem dat. pl. *(a)* und im acc. sg. n. a. pl. m *(n)* steckt (Kluge, Vorgeschichte S. 364 f., van Helten, Beitr. XV 460), möchte ich nicht glauben, bis der Grund für die verschiedenartige Entwickelung des *o* in diesen Formen und in den Suffixen *-an, -al, -ar, -ag* u. s. w. gefunden ist. Ich ziehe vor *-um* als durch Analogie (Brugmann, Grundriss II § 379 S. 716), und fränkisches *-on* als durch Brechung aus *ǫn, un* entstanden oder mit Streitberg (Beitr. XIV 218) als Fortsetzung eines idg. *ōn* zu erklären.

Hierher gehört auch der westg. Secundärvocal *u* in *adum* (vgl. S. 68).

Im Auslaut nach kurzer Silbe bleibt *u* erhalten: *inu: sunu* (24), *sigu, filu* aber *sun* (2) vgl. Beitr. IX 548 f.

LANGE VOCALE.

Es ist nicht mit voller Sicherheit festzustellen, ob ursprüngliche Länge in inl. unbetonter Silbe im Is. bewahrt ist. Die von Braune (Beitr. II 125) ermittelten Regeln sind auf das Zeugnis der Benedictinerregel und Notkers hin aufgestellt und gelten meines Erachtens mit Sicherheit nur für das Alemannische, höchstens für das Oberdeutsche. Wenn man

nun aber bedenkt, dass ursp. langer unbetonter Vocal im Fränkischen früher als im Alemannischen zu tonlosem *e* geschwächt wurde (Behaghel, Pauls Grundriss I 572), so wird die Erhaltung der ursprünglichen Länge im Fränkischen des neunten Jahrhunderts recht zweifelhaft.

Aus meinen Bemerkungen über die Bezeichnung der Vocallänge (S. 61) ergiebt sich ein indirectes Argument gegen die Erhaltung der Länge in Isidor. Kein anderes ahd. Denkmal ausser der Benedictinerregel hat sonst so häufigen Gebrauch von der Doppelschreibung gemacht als Isidor, und trotzdem kommen darin blos zwei Fälle von Doppelschreibung in unbetonter Silbe vor, *scoldii* 24, 14 und *antuurdeen* 5, 2. Was den ersteren anlangt, so ist *i* in der Endung der 3 sg. praet. conj. sonst immer einfach geschrieben (*-i* 15, *-idi* 3, *-odi* 1, *scoldi* 2, *mahti* 1), und die Form *scoldii* wäre möglicherweise dem Einfluss von *sii* zuzuschreiben. Die Länge des Vocals in dem adhortativen *antuurdeen* könnte durch einen Nebenton erhalten sein. Dagegen zeugen für Kürze des Vocals in der Endung der 3 pl. praes. conj. die Formen *bichnaan* 23, 6, *setzan* 25, 4 mit assimiliertem resp. irrationellem Vocal (vgl. *chilauben* 2, *suohhen*). Obgleich der Vocal *i* in *-liih*, dem zweiten Teil eines Compositums mit dem Nebenton, immer doppelt geschrieben vorkommt, so ist ursprünglich langer Vocal in den Suffixen *-an*, *-er*, *-ic*, *-in* u. s. w., die doch geschlossene Silben sind, immer einfach geschrieben. Auch das ursprünglich lange *a* in dem Suffix *-ari* ist sicher kurz geworden, denn es unterliegt der Schwächung zu *e* (S. 67).

In dem Glossar ist daher die Bezeichnung der Quantität unbetonter Vocale ganz unterlassen worden.

Ich hatte anfangs die Absicht, die langen Vocale historisch vom Standpunkte des Urgermanischen darzustellen, wobei die neuesten Untersuchungen berücksichtigt werden sollten. Da aber die Forschung auf diesem Gebiete sich noch im Flusse befindet, und man auf allen Seiten auf ungelöste Rätsel stösst, so habe ich mich vorläufig damit begnügt, die betreffenden Suffixe und Endungen einfach vom althochdeutschen resp. westgermanischen Standpunkte zu

ordnen und behalte mir vor, meine eigenen Resultate an anderem Orte zu veröffentlichen.

*â*

*-an* (Johansson B. B. XVI 157. Jellinek, Germ. Flex. S. 41): *dhanan, hinan, huuanan, innan, buuzssan.*

Im Auslaut: *huuanda, fona, fora, bifora, oba; sama, samalih, uuala,* (got. *ō, a, ōs,* ags. *e,* an. *o, a, ar)* *-a* nom. sg. f. *(n),* adj. *(jôn > ja > e zafarande* 3, 17); *-a* nom. acc. sg. n. *(n),* adj. 9, *-e* 3; *-a* acc. sg. f. *(ô),* nom. sg. nach dem acc. gebildet; *-a* acc. sg. *(jô),* nom. sg. *-a, -ea, -e (< ja),* aus dem acc. nach dem Muster der *ô*-Declination neben der ursprünglichen nom. Endung *-i; -a* acc. sg. f. adj. *(ô)* 11, *-e* 4, *(jô)* *-a* 1, *-e* 1, *dhesa, dhea, sia; -ida, -ta* 3 sg. praet. ind. sw. I, *-oda* sw. II, *-eda, -ida, -ta* sw. III, *uuista, scolda, mahta; -a* gen. sg. f. *(ô), (jô), -ea (jô), -era* gen. sg. f. adj. *dhera.*

*ê*

Westgerm. *ê* aus germ. *ê, ai* erscheint als *e* in geschlossener Silbe: germ. *ê, -er, unser* 3; *-mes* 1 pl. ind., imp. st. und sw. I 11; *-odes* 2 sg. praet. ind. sw. II *chiminnerodes* (vgl. *minnodos*); germ. *ai, -em* dat. pl. m. f. n. adj. *(a), (ja), (wa), dhesem (-im* in *heilegim* 26, 14 ist einfach Schreibfehler für *-em,* dem Einfluss der Endung des folgenden Nomens *quhidim* zuzuschreiben); *-es* 2 sg. praes. conj. st. 1; *-en* 3 pl. praes. conj. st., sw. I, sw. III *(antuurdeen, bichnaan, setzan* v. o.); auch in den Endungen der sw. Conj. III ist *e* die Regel: *-enne, -et, -eda* u. s. w. (wegen *hebit* 3, 16 *saghida* 24, 11 *hapta* 11, 14 vgl. Kögel Beitr. S. 518 Anm. und S. 522).

Schon im frühesten ahd. ist *ē* in offener Mittelsilbe kurz geworden: *-er, unsera, unseres, unseremu, unseru;* germ. *ai, -era -eru* gen. dat. sg. f. adj. *(a), (ja), dheseru;* *-ero* gen. pl. m. f. adj. *(a).*

Im Auslaut ergiebt westgerm. *ē* aus germ. *ē, ai* kurzes *e: dhanne, huuanne, inne, iuhuuanne, langhe;* *-e* dat. sg. m. n. *(a),* m. *(i), (u), (r), eomanne,* auch dat. inf. st., sw. I,

sw. III *-anne, -enne*; statt *e* erscheint einmal *ę* in *anthluttę* 5, 18, einmal *a* in *hantgriffa* 19, 9; *-e* nom. acc. pl. m. adj. *(a), (ja), zuuene, dhrie, sehse, sie*, dafür zweimal die Nominalendung *a: dhina daga* 37, 10 *mina berga* 34, 4; *dhese*; *-e* 3 sg. praes. conj. st., sw. I, sw. II, *duoe;* das *a* statt *e* in *bichnaa* 6, 18 beruht auf Assimilation an den vorhergehenden Vocal; *-e* 2 sg. imp. sw. III.

*î*

Westgerm. germ. *î* erscheint in- und auslautend als *i:* inlautend, *-ic* 16, *-ig-, -igh-* 23: *almahtic* 2 *(-iga, -ighin, -igun* 6), *einic* 8 *(-igan* 4), *elidheodigun, eruuirdhic (-ighin), euuic (-ighin, -igun), chihoric* 2, *meghiniga, nidhigun, odhmuodigosto, rehtuuisigan (-igo)* 3, *sundigem, sundric, uburmuodic, unbalauuigom, uuilligo; -in: andine, druhtin, erino, festinoda, gheizssinu, lughin: -in* fem. Abstracta *(-ino, -im)* 34 (einmal *-iu* in *maneghiu* 17, 7), *-im* 1 pl. conj. *sculim*; *-in* 3 pl. praet. conj. st., *-idin* sw. I (vgl. *siin).*

Im Auslaut ist *i* sicher kurz: *endi, furi, umbi; -i* nom. acc. sg. m. n. *(ja),* adj. *(ja),* nom. pl. m. *(ja) (i<ja* oder *ĭ); -i* nom. sg. f. *(jô); -i* gen. dat. sg. f., nom. acc. pl. m. f. *(i);* *-i* 2 sg. imp. st. *sitzi, stueri,* sw. I; *-i* 3 sg. praet. conj. st., *-idi, -di* sw. I, *-odi* sw. II, *mahti, scoldi* 2, *scoldii* 1 (s. o.).

*ô*

Westgerm. germ. *ô* erscheint im Inlaut als *o;* die einzige Ausnahme ist *adhmuot* 15, 16, wo das *ô* wie in hauptboniger Silbe diphthongiert wird. Folgende Suffixe und Endungen kommen vor: *-od, uuizssodes; -ond, uzssonondem* (vgl. *obonoontiki* BR. Seiler Beitr. I 434); *-or* comp. Suffix *hluttror; -ost* superl. Suffix *odhmuodigosto, offanliihhost; -ono* gen. pl. f. *(ô), (jô),* m. f. n. *(n),* adj. *(heilegeno* s. o. S. 67); *-om* dat. pl. f. *(ô),* m. f. n. *(n),* adj. *(-um* in *psalmum* (2), *dheodum* 11, 12 beruht auf Contamination, oder diese Wörter sind sowohl *-a-* wie *n*-stämme); *-odos* 2 sg. praet. sw. I 1 *(-odes* 1), *-edos* sw. III 1; *-idom* 1 pl. praet. sw. I, *-odom* sw. II; *-idon -don -ton* 3 pl. praet. sw. I, *-odon* sw. II; auch in den Endungen der schwachen Conj. II *-on, -ot* u. s. w.

Im Auslaut (got. *ō* ags. *a* an. *a)*: *aboho, ano, baltliihho, bauhnendo, dhrato, ærliihho, ernustliihho, folghendo, chiholono, chiliihho, leohtsamo, ofto, offono, predigondo, unzuuiflo, chiuuisso, zellando; sibunzo, zehanzo;* -*o* nom. sg. m. *(n)*, adj. *(hohista* 24, 8), *(jan)* adj. 3 -*eo* 5; -*o* gen. pl. m. n. *(a)*, *manno, zuueiio, dhrio,* -*eo* m. *(i)*; -*ero* gen. pl. m. f. adj., *dhero, iro*; -*ono* gen. pl. f. *(ô)*, *(jô)*, m. f. n. *(n)*, adj., -*eno* m. *(n)* adj.

(got. *ōs* ags. *as*, *a* an. *ar)* nom. pl. m. *(a) himilo* 24, 17 *(-a* nom. acc. pl. *(a)* war ursprünglich acc. Endung (Zs. fda. XXVI 380), und hat sich von der *a*-declination aus über die *ja*- und *ô*-declinationen verbreitet).

Westgerm. *ō* aus germ. *au* ergiebt *o*: *frido* gen. sg. *(u)*, *odho.*

*û*

Westgerm. *û* im Inlaut erscheint in -*un* gen. dat. acc. sg. f. *(n)*, adj., und nom. acc. pl. f. *(n)*, (vgl. Streitberg Beitr. XIV 219 ff.); die Endung -*on* in *uuehhon* 26, 17 ist dem got. *ōns* gleichzusetzen.

Im Auslaut *u* (got. *ō a* ags. *u*, an. *u)*: *ibu nibu;* instr. sg. m. n. *(a)*, adj., *dhiu, dhesiu, huuiu;* -*u* dat. sg. f. *(ô)*, *(jô)*, -*iu (jô) minniu;* -*emu* dat. sg. m. n. adj. *(a)*, *(ja)*, *imu, dhemu, dhesemu, huuemu;* -*eru* dat. sg. f. adj. *(ô)*, *(jô)*, *dheseru*; -*iu* nom. sg. f. *(ô)* adj. (-*u* 1), *dhesiu;* -*iu* nom. acc. pl. n. adj. *(a)*, *(ja)*, *sibuniu, dhesiu;* -*u* 1 sg. praes. st. sw. I, *uuillu,* -*iu* sw. I 1.

SYNCOPE.

1. In einfachen Wörtern. Diese Erscheinung ist selten im ahd. und kommt regelmässig nur im Praeteritum und Participium Praeteriti der schwachen Verba I vor, wo das *i* nach langer Silbe resp. mehreren Silben syncopiert wird. Im Isidor aber kommen keine Participia mit syncopiertem *i* vor und blos fünf Praeterita: *bigunsta, bigunston, chihordon, bichnadi, chiuuorahta.* Es kommen 47 Praeterita und 18 Participia mit unsyncopiertem *i* nach langer Silbe vor.

Syncope tritt regelmässig in einigen Adjectiven ein (vgl. Mons. Frag. S. 107): *aftristo, andres, errin, fordhrom, herrin; iisnine.*

2. In Compositen. Themavocale im Auslaut der ersten Glieder von nominalen und adjectivischen Compositen sind regelmässig syncopiert, auch von *a*-stämmen nach kurzer Silbe.

*a*-stämme: 1) lang- resp. mehrsilbig: *adhalsangheri*, *anaebanchiliih*, *anaebanliih*, *armherzin*, *baltliihho*, *ebanchiliih*, *(-nissa)*, *einhuuelih*, *einuuerches*, *fleiscliihhun*, *guotliih*, *guotliihhin*, *herduom*, *himilfleugendem*, *hohsetli lantscaf*, *leididhduom*, *leohtsamo*, *chiliihsamono*, *manacsamo*, *muotuuillun*, *offenliihho*, *rehtuuisigo*, *uuiisduom*, *uundarliih* auch *bisscofheit*. 2) kurzsilbig: *almahtic*, *aluualdendeo*, *gotliihhun*, *gotliihhin*, *ueralt*: *uuerodheoda*, welches siebenmal vorkommt, scheint mir ein unechtes Compositum zu sein, indem das erste Glied ein Genetiv plur. ist, wie auch in *indeoliudi* (4). Der Abschreiber der Monseer Fragmente hat dieses Endungs-*o* als Themavocal aufgefasst und deswegen in *a* umgeändert: *weradeota*, *indealiuti* aber auch *indeoliuti* (vgl. dagegen Grimm Gram. II, S. 417, Weinhold in seiner Ausgabe des Is. S. 95, Paul Beitr. VI 190).

*ja*-stämme: 1) mehrsilbig: *christinheidi* (vgl. *christani* Mons. Frag.) 2) kurzsilbig: *elidheodigun*, *alilenda*, *herizoho*.

*ô*-stämme: 1) langsilbig: *ærdhuuasun*, *ærdhchumi*, *aerdhriihhes*, *aerliihhu* 2) kurzsilbig: *uualaœhti*.

*i*-stämme: langsilbig: *ernustliihho*, *ueraltchiuualdidu*.

*u*-stämme: langsilbig: *dodhliihhono*, *hantgriffa*.

*n*-stämme: kurzsilbig: *gomman*.

Das *-in* in *mittingart*, *mittingardes* scheint mir eine erstarrte Flexionsendung zu sein (vgl. Mons. Frag. S. 108 und Kluge Beitr. IX 194).

## ASSIMILATION.

Die Fälle der Assimilation im Is. sind folgende: progressiv, *a* zu *o chiborgonun*, *e* zu *a bichnaa*, *bichnaan*; regressiv *a* zu *o bifangolode*, *chiholono*, *offono*, *regonoda*, *uzssonondem*, *i* zu *o chimartorodan* (vgl. *chimartirot*), *a* zu *u faruun* (vgl. *faraua*).

### SILBENVERLUST DURCH DISSIMILATION.

Wie überhaupt im ahd. *euuarta* aus *ewawarta*, *œuuiste* aus *awiwiste;* auch *unseru* 7,15 statt *unsereru* (vgl. Brugmann Grundriss I § 643 S. 483 ff.).

### DIE VOCALE DER UNBETONTEN PRAEFIXE.

Germ. *a* in unbetontem Praefix erfährt in der Regel Schwächung zu *i*.

*in* in verbaler neben *ant* in nominaler Composition kommt siebenmal vor: *infancnissa*, *infahu*, *infahant*, *infenc* (3), *instandemes*, aber auch *ant* (5), *antdhechidiu* (2), *antfenc* (2), *antluuhu*. Dieses *ant* in verbaler Composition kann kaum dem Lautwert des Praefixes entsprochen haben und ist vielmehr als ein Product der Contamination mit nominaler Composition zu erklären.

*fir*, *fyr*, (aus *far)* neben *fora* in nominaler Composition kommt siebzehnmal vor: *firbrihhu*, *firchnussu*, *firgheban*, *firleazssi* (2), *firstand*, *firstandan* (9); *fyrodhant* 27, 14 *fyrstant* 25, 21 (vgl. S. 65).

*chi* kommt 278 in nominaler wie verbaler Composition vor; *ghi* einmal in *ghilaubin* 6, 12.

*zi* (aus *za)* in verbaler neben *zuo* in nominaler Composition: *zifarande*, *zirinne*, *zistrudida*.

*a* bleibt noch erhalten in *ar* (63) in verbaler Composition: *araugit*, *araucnissa*, *ardeilit*, u. s. w., auch mit Verlust des *r* in *aloosnin* (2). Daneben *ur* in nominaler Composition.

*bi* erscheint oft in nominaler wie verbaler Composition.

Die Praefixe *dhurah*, *ubar*, *umbi*, *undar*, welche mit Verben in eigentliche Composition eintreten, unterscheiden sich nicht in der Form von den entsprechenden hochbetonten Adverbien.

## IV. CONSONANTEN.

### DENTALE.

#### *T*

Germ. *t* bleibt im Anlaut vor *r* und in Fremdwörtern: *tradungum*, *triuuua*, *chitriuuui; tempel*, *titulo*.

Im Wortanlaut vor Vocalen und *w* wird *t* zur Affricata *z* verschoben: *herizohin, unzuuiflo, uuidharzuomi, za* u. s. w. (s. Gloss.). Auch im Silbenanlaut (nach *r* und in Suffixen) ist die Affricata *z* die Regel: *armherzin, herzin, uurza; feo(r)zuc, fimfzuc; sibunzo.*

Intervocalisch wird *t* weiter zum langen Spiranten verschoben, welcher durch *zss* bezeichnet wird: *buuzssan, ezssant, fuozssi, gheizssinu, hazssedos. chiheizssan, firleazssi, mezsse, mezssendi, suuozssera, unbiuuizssende, uzssonondem, uuazssar, chiuuizsses, uuizssanne.* Das einmalige *thzss* in *chilothzssom, consortibus* 4, 21 beruht sicher auf einem Schreibfehler. Das Fehlen eines *h* vor *l (h* bleibt vor Consonanten erhalten, s. unter *h)* macht es wahrscheinlich, dass im Original *chihlotzssom* oder gar *chihlozssom* stand; dieses *chihlotzssom* ist dann eine Mischform, in welcher germ. *t* doppelt bezeichnet ist, erstens durch das altsächsische *t* (cf. as. *hlôt, gihlôto* nicht belegt, ags. *gehlyta, consors),* und ausserdem durch den ahd. langen Spiranten *zss.* Also ist das *t* ein Anklang an das Altsächsische vgl. das *gi* in *seegi*, Glossar.

Im Auslaut nach Vocalen wird der kurze Spirant *zs* geschrieben: *azs, dhazs* (conj. und nom. acc. sg. neut. des pron. demons.), *huuazs, izs, untazs, uzs, chiuuizs, uueizs.*

Im Inlaut erhält sich *t* in den Verbindungen *ft, ht: after, heftida, biihti, dohter* u. s. w. Die Silbengrenze fällt zwischen den Spiranten und das *t* oder in das *t*, welches dadurch gedehnt wird: *rehttunga* 39, 8, 40, 17 (vgl. Sievers Hymnen S. 13 und Nachträge S. 106, wo Beispiele für *htt* und *ftt* gesammelt sind. Die Vermutung liegt nahe, dass diese Dehnung des *t*, durch die Verschiebung der Silbengrenze bewirkt, im ahd. eine allgemeine war).

Im absoluten Auslaut erhält sich *t* in *ht, ft: framchumft, chneht, chraft, chumft, chiscaft, berahtnissi, rehtnissa, reht* 4, 17 *unreht* 4, 18. Aber 4 mal steht dafür *d: eouuihd* 25, 3 *neouuihd* 32, 6 *rehd* 26, 5 *unrehd* 26, 4; dieses *d* für *t* beruht entweder auf ungenauer Scheidung der alten Tenuis und der neuen fränkischen tonlosen Media (vgl. Nörrenberg, Beitr. IX S. 399), oder was mir wahrscheinlicher ist, auf der geringeren Intensität der Fortis im Auslaut nach *h* und

*f*, d. h. die Fortis ist zur tonlosen Media geworden (vgl. Kögel, Ker. Gloss. S. 68 und Paul Beitr. VII S. 129): wo das *d* für altes *t* in anderen Denkmälern im Anlaut *(dr)* und im Inlaut vor Vocalen *(hd, fd, sd)* erscheint, müssen wir ungenaue Schreibung annehmen, da die Tenuis auch im letzteren Falle im Silbenanlaut steht (vgl. *rehttunga*, oben) und nicht zur tonlosen Media wird.

Im Inlaut erscheint die gedehnte Tenuis *tt* in *hluttror* 9, 16, wo das *t* in der Verbindung mit *r* ursprünglich der folgenden Silbe angehörte, und durch das *r* erhalten wurde, aber nachher durch eine Verschiebung der Druckgrenze in das *t* gedehnt wurde. Aber in *eitar* 42, 3, wo das *t* auch durch *r* erhalten ist, hat sich der Secundärvocal *a* entwickelt, und die Druckgrenze bleibt vor dem *t*.

In der Verbindung *st* bleibt das *t* überall erhalten: *standit, hlostar, gheist* u. s. w.

Westgerm. gedehntes *tt* ist zur Affricata verschoben, welche in den Wörtern *setzen* (5) und *sitzen* (4) durch *tz* bezeichnet wird, und das erste Glied dieser Affricata ist nach kurzem Vocal lang, d. h. *tz* = *tts*. Aber in den Wörtern *liuzil* (3), *lyuzilun* ist die Affricata *z* (= *ts*) nach langem Vocal verkürzt worden, weil die Druckgrenze vor der Affricata liegt.

Im Auslaut steht die kurze Affricata in *dhiz* (17).

### *D*

Germ. *d* bleibt im Anlaut erhalten mit der einzigen Ausnahme *chiteda* 16, 1 *(chideda* 12, 16. 13, 1): *daghe, dau, unchideiliden, uuiisduom* u. s. w. (s. Gloss.).

Inlautend in den Verbindungen *ld, nd, rd, dr* bleibt *d*: *sculdim, endi, ardon, nadra* u. s. w.; etwa 294 Fälle kommen vor. Intervocalisch kommt *d* 194 mal vor: aber 80 mal steht dafür *t*, regelmässig in *fater* (28), *muoter* (1), auch in *gotes, gote* (41) (neben *godes* 9, 6, *gode* 5, 4, *godu* 8, 18, *goda* 13, 20. 21, 18), *deta* 16, 11 (neben *deda* 1, *chideda* 3) *dhrato* 8, 5. 20, 3 (neben *drado* 43, 7), *muotes* 28, 8. 35, 14 (neben *ubarmuodic), uuortes* 25, 21 (neben *uuordes* 3). Altes *d* hatte

also schon zu der Zeit des Isidor im Rheinfränkischen den Ton verloren, und war zur tonlosen Media geworden, daher entstand in der Schreibung eine Verwirrung zwischen tonloser Media und Fortis (vgl. *t* oben).

Im Wort- und Silbenauslaut wird die Media *d* zur Tenuis *t* 136 mal: *gotnissa, hartnissa, anthlutte, beit, got* u. s. w.; auch einmal *th* im Silbenauslaut in *ithninuues* 1, 18; aber *d* erscheint in *andreidim* 30, 13, wo die Silbengrenze vor das *t* verschoben ist, und in *firstand* 40, 5 (s. Anm.).

Die gedehnte Media ist zur langen Fortis *tt* geworden: *anthlutte* (2), *dhritto* (2), *mitteru* (2), *mittingardes*. Zweimal erscheint dafür *td* in *bitdande* 42, 20. 43, 4, und dies ist nach Paul (Beitr. VII, S. 129) eine genauere Bezeichnung des Lautes als *tt*, indem der zweite Theil mit geringerer Intensität hervorgebracht wird und wirklich eine tonlose Media ist (vgl. *pb* < *bb* und *cg* < *gg*).

### *þ*

Germ. *þ* ist im Anlaut zum tönenden Spiranten geworden und ist circa 770 mal durch *dh* bezeichnet, einmal durch *d*: *drado* 43, 7 (*dhrato* 8, 5; 20, 3). Einmal wo *h* ausgelassen war, ist dieses übergeschrieben: *dheselbo* 42, 14.

Im Inlaut erscheint *dh* intervocalisch 41 mal, nach *r* 33 mal, *d* intervocalisch 24 mal, nach *r* 14 mal; dagegen nach *l* und *n* erscheint *dh* nur einmal, *d* 42 mal. Es ist also sehr wahrscheinlich, dass der tönende Spirant, während er sich nach Vocalen und *r* erhält, nach *l* und *n* zur Media geworden ist: intervocalisch *dh*: *adhalsangheri, dodhe, drugidha, edhili* (4), *freuuuidha, heidheno, heidhanlih, heilidha, huuedhar* (4), *nidharquheman, nidhigun, fyrodhant, odhil, odhin, odho* (4), *quhidhit* (2), *redha, salbidhu, sedhal, scheffidhes, uuidhar* (2), *uuidharbruhtic, uuidharzuomi*; *d*: *ablide, bilidum, dode* (3), *frido, chinomidiu, quhedanne* (10), *spahida* (2), *ueraltchinualdidu, uuizssodes, ziide* (3); nach *r*, *dh*: *ęrdha* (8), *ęruuirdhic* (2), *fordhrom, uuerdhan* (22); *d*: *antuuerdin* (2), *uuerdan* (12); nach *l*, *n*, *dh*: *ingundhi*; *d*: *under* (14), *andine* (2), *findis* (2), *huldin, chindo, chundida* (16), *mendit, mundes* (4), *sculdim*.

Im Silben- und Wortauslaut erscheint nach Vocalen *dh* 14 mal, *d* 56 mal; nach *r*, *dh* 27 mal, von denen ausgelassenes *h* 3 mal übergeschrieben wurde: *uuardh* 11, 17. 22, 19. 33, 15, *d* 26 mal; aber nach *l*, *n* erscheint *t* 3 mal, *d* 3 mal und *dh* 1 mal. Also nach Vocalen und *r* erhält sich der tönende Spirant, dagegen nach *l* und *n* wird die Media zur Tenuis, wie bei der alten Media, und die Schreibungen mit *d* und *dh* sind durch den Einfluss der inlautenden *d* verursacht worden: nach Vocalen *dh, adhmuot* (2), *bliidhnissu, dodhliihhono, leididhduom, odhmuodigosto, dodh, leididh* (3), *chimeinidh, ziidh* (3, Braune Gr. § 167 Anm. 7); *d: chiodmuodida, magad, quhad* (54); nach *r*, *dh: aerdhuuasun, aerdhchunni, aerdhriihhes, uuardh* (24); *d; unuuerdnissu, uuard* (25); nach *l* und *n*, *t: baltliihho, dhurahchunt, fant*; *d: chind* (3); *dh: chindh*.

Der gedehnte Spirant erhält sich als *thdh* (vgl. *td, pb, cg*) in *fethdhahha*.

## S

Germ. *s* erhält sich überall im Worte, ausser wo es schon urgermanisch durch den grammatischen Wechsel zu *r* geworden ist.

Germ. gedehntes *ss* kommt vor in *chiuuisso*, und in dem Suffix *-nissa*, Westg. *ss* in *firchnussu*.

Nach *h* ist *s* im Isidor gedehnt, indem die Silbengrenze in das *s* fällt. Dieses *hss* wird einmal *xss* geschrieben in *oxsso* 41, 17, zweimal *xs* in *uuaxsmin* 36, 18, *uuexsal* 31, 12 und einmal, mit Wegfall des Hauches, *ss* in *foluuassan* 37, 2 (vgl. Mons. Frag. S. 120, Br. Gr. § 154 Anm. 4; auch *tt* in *rehttunga*, oben).

In Consonantenverbindungen kommt *s* anlautend in *st, sp, sc (sch), sl, sm, sn, sw* vor (vgl. Glossar), und inlautend in *st, sc, sm, sw: brustum, himilisca, uuaxsmin, zesuua* u. s. w. In dem Worte *bisscofheit* 36, 4 ist das *s* durch die Silbengrenze gedehnt worden.

Das lange *ss* in *dhesses* (gen. sg. m. des Pronomens *dhese*) beruht auf Zusammensetzung (vgl. Kluge, Vorgeschichte § 51, S. 312).

## LABIALE.

### *P*

*P* im Wortanlaut kommt nur in Lehnwörtern vor, wo es erhalten bleibt: *paradisi, predigondo, psalmom.* Auch im Silbenanlaut bleibt es erhalten: *hilpit, aruuorpanan*, und im Fremdworte *tempel.*

Intervocalisch erscheint nach langem Vocal, resp. Diphthong der kurze Spirant, nach kurzem Vocal der lange Spirant: *daufin, hreofun, chiscuofi, slafis* (2); *hantgriffa, lantscaffi* (2), *chioffanodom* (2), *offenliihho* (2), *offono* (3), *psalmscoffes* (vgl. ags. *scop, scopes), chiscaffanes* (2), *scheffidhes.*

Im Silben- resp. Wortauslaut wird *p* nach Vocalen zu einfachem *f* verschoben 6 mal: *bisscofheit, lantscaf, psalmscof, chiscuof* (3). Aber zweimal kommen auffallende Formen mit *p* vor: *ubarhlaupnissi* 26, 3, welches wohl eine contaminierte Form ist, entstanden durch den Einfluss von Wörtern mit dem Stamme *laub*, wie *chilaupnissa; scaap* 43, 9 ist entweder eine altsächsische Form (vgl. S. 77), oder was weniger wahrscheinlich ist, *pf* in *scaap fona* ist aus *ff* entstanden wie in *hepfu* 11, 1, *ubarhepfendi* 3, 3 (vgl. jedoch S. 83).

Langes *pp* wird zur Aspirata in *uph*, 39, 17 *uphstigan* 9, 12.

*P* bleibt erhalten in der Verbindung *sp*: *foraspel.*

### *B*

Westg. *b* bleibt im Anlaut erhalten: *baltliihho, unbalauuigom* u. s. w.

Inlautend nach Vocalen und *m*, *l* und *r*, d. h. im Silbenanlaut, bleibt *b* erhalten: *aboha*, *dribit* u. s. w.; *lumblo, uuomba*, *selbes*, *selbe*, *arsterbandemu;* auch bleibt *b* in *diubilo* lateinischen Ursprungs.

Im Wort- und Silbenauslaut wird die Media *b* zur Tenuis *p*, und im Wortauslaut vielleicht zur Tenuis aspirata *ph*. Im Silbenauslaut kommt *p* zweimal vor: *hapta, chilaupnissa*, im Wortauslaut 9 mal: *halp*, *chalp*, *selp* (6), *chiscrip; ph* erscheint 4 mal; *beleiph* (3), *screiph.* Dagegen erscheint

*b* im Wortauslant 6 mal: *ab,* welches wahrscheinlich selbst lateinisch ist (v. Gloss.), auch *gab* (3), *grab* (2), welche unter dem Einfluss von Formen mit inlautendem *b* (z. B. *ghibu, grabir)* entstanden sind. Im Silbenauslaut steht *b* im Praefix *ab* (vgl. oben) 3 mal: *abgrundiu, abgudim, ablide.*

Die gedehnte Media *bl* ist zur Tenuis + Media *pb* geworden in *sipbea* 22, 15 (vgl. *td* und *cg* auch S. 79). Es ist auch zu bemerken, dass diese gedehnten Mediae genau der Regel folgen, dass Media im Silbenauslaut zu Tenuis wird, während sie im Silbenanlaut erhalten bleibt.

*F*

Germ. *f* bleibt im Anlaut erhalten: *lifenc, fol* u. s. w. Inlautend in der Consonantenverbindung *ft* erscheint *f* regelmässig: *after, hruofte* u. s. w. Nach *r* erscheint 2 mal *f*: *huuerfandi, chihuurfi*, aber zweimal dafür *u*: *chiuuoruan, chihuuoruane.* Nach Vocalen erscheint immer *u: auur* (24), *chibreuido, arheuit, hreue* (2), *zuuiuun.* Der Laut, der durch *u* wiedergegeben wird, ist wohl wie *f* labiodental (vgl. Br. Gr.[2] § 137, Franz, Die lat.-rom. Elemente im Ahd. S. 20—22), aber die Regelmässigkeit, mit welcher er in den Denkmälern des neunten Jahrhunderts im Inlaut zwischen Vocalen und auch in Verbindung mit Nasalen und Liquiden erscheint, während *f* im An- und Auslaut und inlautend in Verbindungen mit den tonlosen Consonanten *t* und *s* die Regel ist, setzt es ausser Zweifel, dass es einen Unterschied zwischen *f* und *u* gab. Meine Ansicht ist, dass der erstere ein tonloser Laut war, der letztere ein tönender. Wenn das *v* bloss auf labiodentale Aussprache deutet, wie Braune (Gr.[2] § 138, Anm. 1) zu meinen scheint, so ist es mir unklar, warum diese zuerst im Inlaut intervocalisch eintreten sollte, und nicht auch an anderen Stellen im Worte, besonders in Verbindung mit *t* wie z. B. *kraft.* Wenn *v* stimmlos ist (vgl. Br. Gr.[2] § 139 Anm. 1), so sind die Formen im M. (S. 117) u. a. mit *uu* d. h. *w* unerklärlich.

Im Auslaut erscheint immer *f*: *fimfzuc, uuolf.*

Der lange Spirant *ff* kommt vor in *offerunc* (2), wo lat. *offere* zu Grunde liegt. In *hepfu* 11, 1, *ubarhepfendi* 3, 3

erscheint *pf*, wo wir *ff* erwarten sollten. Dass dieses *pf* ungenaue Schreibung für *ff* ist, wie Braune meint (Gr.[2] § 139 Anm. 4), ist mir unwahrscheinlich. Es ist vielmehr im Is. und in den anderen Denkmälern mit *pf*, *pph*, *fph* eine Form *hepfen* gebildet worden durch den Einfluss von *skepfen* in derselben Klasse.

Zweimal steht *ph* mit dem Lautwert *f* in den Fremdwörtern *seraphin* 20, 4, *propheta* 35, 22, aber dafür einmal *f* in *syrafin* 20, 22.

### GUTTURALE.

### *K*

Germ. *k* ist im Wortanlaut zur Aspirata verschoben worden: *chalp*, *chneht*, *chrumba* u. s. w. (vgl. Gloss.) Zweimal wo *h* ausgelassen worden war, ist es übergeschrieben: *chrismen* 5, 11, *bichnadi* 20, 2. Nur im Fremdwort *cruci* (3) wird nach lat. Muster *c* geschrieben.

Auch im Silbenanlaut erscheint die Aspirata *ch* 9 mal: *chanuuerches*, *einuuerches*, *erchno*, *folches* (2), *scalches* (3), *uuerchum*; vgl. *sch* weiter unten. Einmal erscheint dafür *c* in *ercna* 1, 4, wo die Silbengrenze wahrscheinlich nach *c* fällt (vgl. *chidhunc* unten).

Dass *ch* eine Aspirata, und nicht, wie Kögel (Beitr. IX 305) und Kaufmann (Schwäb. Mund. S. 242) behaupten, eine Tenuis ausdrückt, glaube ich erstens wegen des heutigen Werts des Lautes (Nörrenberg, Beitr. IX 384), zweitens weil das *c* im Auslaut nach Consonanten, welches sicher Tenuis ist, nie mit *ch* verwechselt wird, und das lat. Wort *cruci* nie mit *ch* geschrieben ist (vgl. *chrumba*), drittens weil die verschobene Gemination *cch* (d. h. Tenuis im Auslaut, Ten. Asp. im Anlaut), *ch* streng von *cc* aus *gg* (*hrucca*) unterschieden wird, und viertens wegen des *quh*, welches Braune (Gramm. § 143 Anm. 3) gegen Holtzmanns Auffassung des *ch* als romanische Schreibung der Tenuis (ad. Gram. S. 261) geltend macht, indem jene Buchstabenverbindung dem Romanischen fremd ist, und deutlich eine Aspirata bezeichnet (vgl. noch gegen Müllenhoffs Annahme der Beeinflussung alemannischen Sprachgebrauchs in der Vorrede zu den Denkmälern S. XXV Braune a. a. O.).

Intervocalisch wird *k* nach langem sowie nach kurzem Vocal zum langen Spiranten *hh* verschoben, der 93 mal vorkommt: *anachiliihhan*, *boohho*, *firbrihhu* u. s. w. Einmal erscheint dafür *hch* in *scaahche* 11, 2.

Im Wort- und Silbenauslaut nach Vocalen erscheint der kurze Spirant *h*: *auh*, *miluh*, *dhurahsnuoh*, *sprah*, *-liih* (s. Liste S. 62) *zeihne*, *zeihnit*.

Nach Consonanten erscheint *c* im Auslaut *chidhanc*, *folc*, auch *sc* in *fleisc*, *fleiscliihhun*, *infleiscnissa*, *manniscnissa*.

Die Consonantenverbindung *sk* bleibt vor dunklen Vocalen und *r* erhalten geschrieben *sc*. Sie kommt im Wortanlaut 53 mal vor (vgl. Gloss.), im Silbenanlaut 3 mal: *himilisca*, *himiliscun* 21, 20, auch 33, 14, wo ein *h* zwischen *c* und *u* ausradiert worden ist. Ausnahmen sind *schameen* 23, 5 und *himilischun* 33, 8, wo das *h* hätte radiert werden sollen, und auch *iudœischun* 41, 8, wo das *h* unerklärlicherweise übergeschrieben ist.

Vor hellen Vocalen erscheint *sch* im Wort- und Silbenanlaut 18 mal: *scheffidhes*, *chischeinit*, *undarscheit* (3); *fleisches* (8), *himilischin*, *hebrœischin* (2), *israhelischin*, *iudeischin*. Dieses *sch* fasse ich als Mittelstufe in der Palatalisierung des *k* nach *s* auf, d. h. *sk* wurde vor hellen Vocalen zu *skh* zu *sx*, wie im heutigen Westfälischen, dieses *sx* wurde verallgemeinert und dann zum harten Spiranten *š* weiter entwickelt.

Die westgerm. lange Tenuis *kh* ist zur langen Aspirata verschoben, welche zweimal als *cch* erscheint: *dhecchidon* 20, 8 (neben *dhehhidon* < **dhekidon* 20, 7), *antdhecchidero* 35, 16; zweimal als *ch*: *antdhechidiu* 2, 23 *aruuechu* 39, 5 neben *aruuehhanne* 39, 3 *aruuehhu* 37, 11. 38, 10. 20.

Germ. Velar *q* erscheint im Anlaut als *quh* 113 mal: *quhalm* u. s. w (vergl. Gloss.); auch einmal als *qu* in *chiquihhida* 12, 17, wo das *h* aus Versehen weggelassen ist. Die Verbindung bedeutet wohl *khw*, Tenuis aspirata + Halbvocal.

*G*

Germ. *g* bleibt im Anlaut vor dunklen Vocalen und Consonanten erhalten 143 mal: *ganc*, *gab*, *got*, *gurdil*, *grab*

u. s. w. (vgl. Gloss). Dafür erscheint vor hellen Vocalen *gh* 57 mal: *bighin* (2), *gheba* (3), *ghibu* (5), *gheist* (38), *gheistliihhe*, *gheizssinu*, *gheldendo*, *ghelstar* (5), *ghirin*; aber *g* 2 mal: *geilin*, *gerondi*, auch *genesis* (4).

Das Praefix *chi-* erscheint 278 mal mit *ch* anstatt des zu erwartenden *gh*, welches nur einmal vorkommt in *ghilaubin* 6, 12. Der Grund dieser Abweichung von der Behandlung des *g* im Anlaut in den übrigen Fällen ist schwer herauszufinden. Organisch kann dieselbe gar nicht sein, und sie ist vielleicht als eine Verallgemeinerung einzeln vorkommender Schreibungen des *g* als *ch*, wie sie Weinhold (Is. S. 88) im Fränkischen gefunden hat, zu erklären.

Im Silbenanlaut erscheint *g* vor dunklen Vocalen und *r* 102 mal: *almahtiga -gun* (6), *augono -gom* (2), *bauhnunga -gum* (4), *berga*, *chiborgan -gonun* (2), *bibringu*, *daga -gum* (4), *eigun* (2), *einigan* (3), *elidheodigun*, *euuigun*, *chifangana*, *bifangolode*, *flugun*, *forasago -gun -gono* (17), *heilagan -legan -gu -go -gun -gono* (15), *chiheilegode*, *iugundhi*, *chuningo* (3), *liugu*, *leogando*, *lerunga*, *magad. manego*, *martyrunga*, *meghiniga*, *nidhigun*, *odagan*, *odhmuodigosto*, *regonoda* (2), *rehtuuisigan -go* (3), *salbunga*, *sigu*, *sungun*, *chislaganan*, *arslagan*, *arsluogun*, *springant*, *uphstigan*, *strango*, *tradungum*, *umbihringa*, *unbalauuigom*, *uuagu*, *aruuegodi*, *zungun* (2); *fingro*, *-um* (4). Dafür erscheint *gh* einmal in *einighan* 23, 12.

Vor hellen Vocalen erscheint *gh* 58 mal, *g* 39 mal: *adhalsangheri*, *almahtighin*, *anghila*, *aughidom*, *araughit -ghemes -ghida* (15), *berghe*, *daghe* (2), *æruuirdhighin*, *euuighin*, *folghet -ghemes -ghendo* (3), *fraghet*, *heileghin* (4), *langhe* (2), *lughin*, *maneghiu*, *maneghin*, *meghines* (5), *meghiniga*, *chimenghide*, *saghem -ghet -gheen -ghida chisaghet* (9), *samnunghe*, *sangheri*, *chisaughida*, *singhemes*, *ueghe*; *angil* (10), *augin*, *araugit* (2), *bauhnunge*, *drugidha*, *arflaugidem*, *forasagin* (2), *heilegem -gin -geno* (9), *himilfleugendem*, *hneige* (2), *chuninge*, *lugino*, *sagenne*, *-get* (2), *sinaberge*, *arspringit*, *arstigit*, *strengi*, *sundigem*, *umbihringida*. In zwei der oben angeführten Beispiele mit *gh* ist das *h* zuerst ausgelassen und nachher übergeschrieben: *berghe* 42, 12 *meghines* 13, 22.

Dies ist ein Beweis, dass die übrigen Fälle mit *g* statt *gh* der Flüchtigkeit des Copisten zuzuschreiben sind.

Einmal erscheint *ch* statt *gh* in *bluchisoe* 9, 5.

Holtzmann (Ad. Gram. S. 265) und Müllenhoff (in der Vorrede der Denkmäler S. XXV) sehen in diesem *gh* eine romanische Bezeichnung der Media, indem das *h* den Guttural vor palataler Aussprache bewahrt (so auch Kögel, Beitr. IX 305). Dass es nicht wie Kaufmann (Schwäb. Mund. S. 245) meint ein Spirant sein kann, beweist das *ch* in *bluchisoe* und *c* im Auslaut. Wie *ch* fasse ich *gh* als Aspirata auf. Sonst wäre es ganz unerklärlich wie *gh* im Anlaut mit *ch* und nicht vielmehr mit *c* zu wechseln kommt. Jellinek (Beitr. XV 268 f.) hat bewiesen, dass germ. *g* media affricata war, welche sich bis ins althochdeutsche erhalten hat und sich am deutlichsten in der baierischen Orthographie zu erkennen giebt. Er findet aber Spuren davon im Fränkischen, und mit dem isidorischen *gh* wäre noch eine gefunden, wenn meine Ansicht die richtige ist. Kommt doch auch *ch (einich)* neben *c* aus *g* im Auslaut. Oder man könnte das *gh* in Verbindung mit *sch* bringen und es als Vorstufe der Palatalisierung zu ʒ erklären.

Im Silben- und Wortauslaut kommt *c* 61 mal vor: *araucnissa, infaucnissa, heilacnissa, chimanacfaldit, manacsamo, almahtic* (2), *bauhnunc* (2), *burc* (5), *druoc, einic* (5), *ꝗruuirdhic, euuic, fenc* (7), *feozuc, fimfzuc, ganc, heilac* (8), *honec, chihoric, chuninc* (6), *mac* (3), *offerunc* (2), *arsluoc, sundric, uuac* (4). Auch erscheint *ch* 5 mal in *einich*.

Die gedehnte Media *gg* erscheint einmal als lange Tenuis *cc* in *hrucca* 5, 19, einmal wohl richtiger als Tenuis + Media *cg* in *daucgal* 1, 21 (vgl. *td, pb*).

In dem Fremdwort *predigon* (42, 3 *predigondo* 22, 7) aus lat. *praedicare* ist lat. *c* durch romanischen Einfluss zu *g* geworden (Franz, Lat.-roman. Elemente im Ahd. S. 31), aber in *prędicando* 19, 7 ist das *c* nach dem lateinischen Muster wieder hergestellt.

### *H*

Germ. *h* erhält sich im Anlaut vor Vocalen: *hebit* u. s. w. (vgl. Glossar). Nur in dem Adjectivum *ębrœischin* 43, 17 ist *h* weggelassen, während *hebrœischin* 32, 20.

*H* erhält sich auch in den Verbindungen *hl, hn, hr* und *hw; hl* kommt 5 mal vor, *hn* 2 mal, *hr* 13 mal, *hw* circa 80 mal (s. Gloss.). Dass *h* bloss Hauchlaut war, bezeugen die Ausnahmen *chilothzssom* 4, 22 *chiuuoruan* 41, 2, wo *h* vom Schreiber weggelassen ist. Das *h* in *anthluttę* 5, 18 ist unorganisch.

Intervocalisch bleibt *h* erhalten: *aboha, infahu* u. s. w. Die einzige Ausnahme ist *spaida* 2, 22, woneben *spahida* 2, 13; vgl. auch *danihel* 25, 20 *israhel* 21, 12 wo das *h* erst ausgelassen, nachher übergeschrieben wurde.

In der Verbindung *hs* erhält sich der Hauchlaut, zweimal *hs* geschrieben: *sehs, sehse*, zweimal *xs*: *uuaxsmin, uuexsal*, und einmal *xss* in *oxsso*. Der Hauchlaut ist aber verschwunden in *foluuassan* 37, 2. In der Verbindung *ht* bleibt *h* immer erhalten: *dohter, reht* u. s. w.

Im Wortanlaut erhält sich *h* überall: *dheoh, dhoh, oh* u. s. w.

## LIQUIDAE.

### *L*

Germ. *l* erhält sich überall im Worte.

Germ. Geminata *ll* erscheint in *alles, folliu, arfullis;* westgermanisches gedehnte *ll* in *muotuuillun, uuillu, uuilligo, uuillun;* lateinische Gemination in *libelles.*

### *R*

Westgerm. *r* erhält sich mit einer Ausnahme *feozuc* 27, 1, welche Auslassung wohl nur auf einem Schreibfehler beruht.

Westgerm. gedehnte *rr* erscheint nur in *herrum, nerrendeo, -din* (5). Das *rr* in *ęrrin, herriu* (3), beruht auf Vocalausfall, in *arrahhon* auf Zusammensetzung. Gedehntes *r* ist vereinfacht worden nach langen Vocalen: *chihoran* u. s. w.

### NASALE.

#### *M*

Germ. *m* bleibt an- und inlautend unverändert, selbst vor *f* und *n* (Br. Gr. § 123, Anm. 1) *fimfzuc*, *chumfti*, *nemnanne*, *samnunghe*, *stimna*.

Auslautend ist *m* erhalten im dat. pl. aller Declinationen, in 1 pl. praet. der sw. verba I, II, in 1 sg. praes. sw. III *(saghem)* und in *bim* und *scalim*. Eine auffallende Ausnahme bildet die 1 pers. sg. praes. der sw. Conj. II, wo *n* dreimal vorkommt: *ardon* (2), *chifestinon*.

Germ. Dehnung erscheint in *grimmin*, westgerm. in *frummendi*, *mm* beruht in *frammert* auf Assimilation aus *mw* und in *gomman* auf Zusammensetzung.

#### *N*

Germ. *n* bleibt überall im Worte erhalten.

Germ. gedehntes *nn* erscheint in *dhanne*, *hunaanne*, *innan*, *inne*, *iuhunanne*, *archennenne*, *chunnemes*, *bilunnun*, *mannan*, *manniscnissa*, *minnerun*, *chiminnerodes*, *rinnant*, *sunna*. Westgerm. *nn* erscheint in *œrdhchunni*, *chunnes*, *minniu*, *chiminni*, *minnodos* und in der Endung des dat. inf. *anne*, *-enne* st. v., sw. I, III.

### HALBVOCALE.

Germ. *j* wird im Wort- und Silbenanlaut durch *i* ausgedrückt: *iaar* u. a.; *biihti* 20, 19 *zueiio* 9, 15; aber auch durch *g* in *seegi* (vgl. Glossar), vgl. *inuga* M. 32, 18.

Nach kurzem Vokal ist *j* verschwunden in *fiant* 24, 22.

Inlautend nach Consonanten ist der Halbvocal bald erhalten, bald verschwunden; wo erhalten erscheint er als *e* vor *a* und *o*, als *i* vor *u*: nom. sg. *(jô) gardea* 39, 17. 21 (aber *garda* u. a. 4), gen. sg. *(jo)*, *sipbea* 22, 15 (aber *redha* u. a. 15, acc. sg. *(jô)*, *redha* u. a. 14); *-eo* gen. pl. m. *(i)* 5 (aber *sundono*, *(jô)* 1, *miltnisso* acc. pl. *(jô)* 1), *aluualdendeo* 29, 9 *nerrendeo* 12, 11. 26, 13. 28, 12 *uualdendeo* 14, 15, nom. sg. m. adj. *(jan)* (aber *gheldendo* 7, 1, *nerrendo* 19, 2, *strango* 14, 15); *chinomidiu* gen. pl. *(ja)*

17, 7, *minniu* dat. sg. *(jô)* 29, 15, (aber *-u* 14), *sidiu* 3, 16, *suniu* 3, 10 dat. sg. m. *(u)*, *nemniu* 1 sg. praes. sw. I 6, 7 (aber *-u* 11, *uuillu* 1), *-iu* nom. sg. f., adj. 4 (aber *œrliihhu* 43, 18), *-iu* nom acc. pl. n. adj. 9, (aber *-un* nom. acc. pl. m. *(jan)* 2). Vor *e* ist der Halbvocal verschwunden: *-e* dat. sg. *(ja)*, *hneige* u. a.

Betreffs des *e*, welches früh ahd. aus *ja* entstanden ist s. S. 69.

### *W*

Germ. *w* bleibt im Wort- und Silbenanlaut unverändert, und wird ausser vor *u* durch *uu* ausgedrückt: *uuagu*, *euua*, *farauua* u. s. w. Für *wu* findet man ausnahmslos *uu* geschrieben: *uurza*, *euun*, *euu*, *hreuun*; *uwu* wird durch *uuu* ausgedrückt: *faruuu*.

*W* kommt in den folgenden Consonantenverbindungen vor (geschrieben *uu*): *wr*, *uurehhan*; *hw*: *huuelih*, *huuer* u. s. w.; *dhw*: *chidhuuingu*: *sw*: *suuebul*, *zesuua*; *zw*: *zuuiuun*. Der Velarguttural ist regelmässig durch *quh* bezeichnet: *quhedan*, *quheman*.

In dem Silbenauslaut verbindet sich der Halbvocal mit dem vorhergehenden Vocal zu einem Diphthong: *seulu*. In dem Wortauslaut wird *w* zu *o*: *eo*, *neo*, *huueo*.

Germ. *ww*, geschrieben *uuu*, kommt vor in *euuuih* (2). *triuuua*, *chitriuuui*. Westgerm. *ww* in *freuuui*, *freuuuidha*, *ithniuuues*. Die erste Hälfte des langen Consonanten bildet zusammen mit dem vorhergehenden Vocal einen Diphthong (z. B. *eu* | *uuih)*, welcher im Auslaut erscheint in *dau*, *sprîu*, *eu*.

# FLEXIONSLEHRE.

## I. NOMINA.

### 1. DIE *a*-DECLINATION.

#### a) *A*-STÄMME.

Masculina.

Sg. N. A. — 178.
Gen. *-es* 68.
Dat. *-e* 46.
Instr. *-u* 3 *gheistu, godu.*
Pl. N. A. *-a* 17; *-o* 1 *himilo* 24, 17.
Gen. *-o* 12.
Dat. *-um* 9.

Verzeichnis der masculinen *a*-Stämme[1]: *ablide* (oder neut.), *adum*, *angila*, *aspides* (oder neut.), *bauhnunge*, *berga*, *bighin*, *daga*, *deile* (oder neut.), *diubilo*, *dodh*, *dome*, *druhtin*, *chidhanc*, *œuuiste*, *fethdhahha*, *fingro*, *firstand*, *gheist*, *got*, *grindila*, *gurdil*, *heida* (vgl. *heit (i)*), *heidheno*, *herduom*, *himila*, *hruofte*, *chneht*, *chuninc*, *leididh*, *leididhduom*, *libes*, *libelles*, *lumblo*, *mittingardes*, *mundes*, *muotes* (oder neut.), *odhil*, *offerunc*, *psalmscof*, *quhalm*, *samnunghe*, *scaahche*, *scalches*, *scheffidhes*, *stedila*, *suuebul*, *tradungum*, *umbihringa*, *undarscheit*, *chiuualdes*, *ueughe*, *uuexsal* (oder neut.), *uuidarloon* M., *uuiisduom*, *uuizssodes*, *uuolf*.

[1] Die Verzeichnisse in diesem Kapitel sind erschöpfend. Wo möglich sind diejenigen Formen des Wortes angeführt, welche für die betreffende Declination characteristisch sind.

Neutra.

Sg. N. A — 48.
Gen. *-es* 18.
Dat. *-e* 34.
Instr. *-u* 3 *gheizssinu, lambu, uuordu.*
Pl. N. A. — 13.
Gen. *-o* 6.
Dat. *-um* 12.

Verzeichnis der neutralen *a*-Stämme: *andine, blostar, boohho, chibot, dor, dheoh, ebanuuerches, einuuerches, eitar, eouuihd, chifehtes, fyur, folc, foraspel, gheizssinu, ghelstar, grab, haubide, hol, honec, hort, hreue, huus, iaar, chalp, chind, lambu, leohte, liihhe* (vgl. *liihhi* f. *(i)*), *meghin, mezsse, neouuihd, odhil, rehd, salbe, sedhal, scaap, chiscrip, spel, tempel, unrehd, uuaare, uuazssar, uuerchum, chiuuizs, uuort, zeihhan, ziidh (dhazs ziidh* 35, 11, *dhiu ziidh* 26, 22, wohl auch *ziidh* 25, 8 *ziit* M. 33, 12, vgl. *ziidh* f. *(i)*.

b) *Ja*-STÄMME.

Masculina:

Sg. N. A. *-i* 4 *adhalsangheri, altari, sangheri.*
Pl. Acc. *-a* 1 *hrucca.*

Neutra.

Sg. N. A. *-i* 24.
Gen. *-es* 12.
Dat. *-e* 11; *ę* 1 *anthluttę* 5, 18.
Pl. N. A. *-i* 3.
Gen. *-iu* verschrieben für *-eo* 1 *chinomidiu* 17, 7.
Dat. *-um* 4 *bilidum, endum, herrum, chunnum; -im* 1 *abgudim.*

Verzeichnis der neutralen *ja*-Stämme: *abgudim, antlutti, arbes, bilidum, edhili, endi, ærdhchunni, ærdhriihhes, garauui, herrum, chihlose, hohsetli, cruci* (gen. *crucis*), *chunnes chinomidiu, olee, oostarriihhes, paradisi, chirades, riihhi, chiruni, chisiuni, urdeili, chiuualdi.*

### c) *wa*-STÄMME.

Es kommen nur 2 *wa*-Stämme vor, das Masculinum nom. sg. *dher dau* 23, 22 und das Neutrum *spriu* acc. sg. 41, 18.

## 2. DIE *ô*-DECLINATION.

### a) *Ô*-STÄMME.

Sg. N. A. *-a* 32; — 2 *huuil* 18, 8 *chimeinidh* 15, 12.
Gen. *-a* 13.
Dat. *-u* 14.
Pl. N. A. *-a* 3.
Gen. *-ono* 1.
Dat. *-om* 2.

Verzeichnis der *ô*-Stämme: *bauhnunga*, *bruohha*, *drugidha*, *dheodu*, *ęra*, *ęrdha*, *euua*, *farauua*, *folmu*, *freuuuidha*, *gheba*, *heilidha*, *huuil*, *lerunga*, *martyru*, *martyrunga*, *chimeinidh*, *nama*, *nara*, *rehttunga*, *runsa* (oder *(a)* pl.), *sahha*, *salbidhu*, *salbunga*, *salidhom*, *sentidu* M., *seulu*, *spahida*, *stimna*, *stundom*, *triuuua*, *unscama*, *uuagu*, *ueraltchiuualdidu*, *uuerodheoda*, *uuomba*, *zala*.

*Uuiis* kommt einmal ohne Endung vor: *in andra uuiis* 6, 12 (vgl. Br. Gr. § 207 Anm. 2).

*Dheoda* flectiert im Singular wie ein *ô*-Stamm, *dheodu*, *uerodheoda* gen., im Plural wie ein *n*-Stamm, *dheodun*.

### b) *Jô*-STÄMME.

Sg. Nom. *-i* 2 *berahtnissi* 3, 21, *ubarhlaupnissi* 26, 3; *-e* 1 *garde* 4, 16; *-ea* 2 *gardea* 39, 17. 21; *-a* 4 worunter *garda* 4, 15.
Acc. *-a* 14, worunter *redha* 3, 13.
Gen. *-ea* 1 *sipbea* 22, 15; *-a* 15, worunter *redha* 30, 16.
Dat. *-iu* 1 *minniu* 29, 15; *-u* 14.
Pl. Acc. *-o* 1 *miltnisso* 42, 4.
Gen. *-ono* 1 *sundono* 26, 4.

Verzeichnis der *jô*-Stämme: *araucnissa*, *berahtnissi*, *bliidhnissu*, *dhrinissa*, *ebanchiliihnissa*, *einnissa*, *folnissa*, *garde*,

*gotnissa*, *hartnissu*, *heilacnissa*, *idalnissa*, *infancnissa*, *infleiscnissa*, *chilaupnissa*, *chiliihnissa*, *manniscnissa*, *miltnisso*, *minniu*, *redha*, *rehtnissa*, *sipbea*, *sundono*, *ubarhlaupnissi*, *unuuerdnissu*, *uuaarnissu*, *uuootnissa*.

*Berahtnissi* und *ubarhlaupnissi* sind nicht mit den *în*-Stämmen zusammenzufassen, denn diese gehen im Is. auf *-in* aus; sie sind vielmehr Überbleibsel des ursprünglichen Nom. sg. der *jô*-Stämme auf *î*.

c) ABSTRACTA UND NOMINA ACTIONIS AUF *în*.

Sg. Nom. *-in* 3; *-iu* 1 *maneghiu* 17, 7.
G. D. A. *-in* 28; *-i* 1 *urchundi* M. 33, 21.
Pl. Gen. *-ino* 2.
Dat. *-im* 1.

Verzeichnis der *în*-Stämme: *aloosnin*, *andreidim*, *antuuerdin*, *armherzin*, *daufin*, *euuin*, *geilin*, *ghirin*, *gotliihhin*, *grimmin*, *guotliihhin*, *huldin*, *chilaubin*, *lendino*, *lugino*, *maneghin*, *odhin*, *restin*, *scuonin*, *urchundin*.

In *maneghiu* 17, 7 (*dhiu selba maneghiu chinomidiu*, *ipsa pluralitas personarum*) sehe ich mit Kögel (Beitr. IX 320 f.) den Nom. sg. eines *î*-Abstractums, vgl. die angeführten Beispiele bei Kögel, auch *meginstrengiu* Hel. M. 4354 und Sievers, Ags. Gram. 279 und Anm. 3. *chinomidiu*, verschrieben für *chinômideo* ist gen. pl. eines Collectivums (Kluge, Stammbildungslehre § 70). *maneghiu* als st. Nom. eines Adjectivums nach *dhiu selba* wie Weinhold Is. S. 120, Sievers Beitr. V 144 f. es auffasst, wäre doch eine höchst seltene Ausnahme in der Prosaliteratur des achten und neunten Jahrhunderts. Vgl. noch Grimm, Gram. IV 513, 534, Holzmann Is. S. 139.

3. DIE *i*-DECLINATION.

Masculina.

Sg. N. A. — 4.
Dat. *-e* 3; *-a* *hantgriffa* 19, 9.
Pl. N. A. *-i* 7.
Gen. *-eo* 5.
Dat. *-im* 8; *-em* 1 *heidem* 13, 21.

Verzeichnis der masculinen *i*-Stämme: *fal, fuozssi, hantgriffa, heidim, liudi, quhidim.*

*Heit* ist im Is. masculin *(dher heit, dhen heit)* und gehört der *i*-Declination an. Es ist aber im Plural eine Mischung entstanden dadurch, dass einige Formen nach der *a*-Declination, flectieren, die Formen, die der *i*-Declination angehören, sind *heideo* 13, 6. 16, 18. 18, 1 *heidem* 13, 21 *heidim* 20, 11. 21, 9; die der *a*-Declination sind *heida* 21, 8, wohl auch *heido* 9, 15. 18, 11. 21, 6. In der Zusammensetzung ist *-heit* feminin: *christinheidi* gen.

### Feminina.

Sg. N. A. — 22; acc. *-i* 1 *dhea lantscaffi* 31, 10.
Gen. *-i* 22.
Dat. *-i* 14.
Pl. N. A. *-i* 4.
Dat. *-im* 3.

Verzeichnis der femininen *i*-Stämme: *aucsiuni* M., *biiihti, bisscofheit, chiburdi, duri, ernusti, framchumfti, frumiscafti* M., *hendi, iugundhi, chraft, christinheidi, chumfti, lantscaffi, liihhi, magad, miluh, samuuist, chiscafti, sculdim, spuodi, stedi, unalaæhti, ueraldi, ziidi.*

*Liih* (caro) flectiert in zweifacher Weise, als Femininum nach der *i*-Declination, *liihhi* dat. 28, 16, und als Neutrum nach der *a*-Declination, *liihhe* dat. 22, 3. 6.

Auch *ziidh* (tempus) flectiert als fem. *i*-Stamm und als neut. *a*-Stamm. Die Formen, die der *i*-Declination angehören, sind, *ziidi* dat. 18, 7, *ziteo* gen. pl. M. 33, 13; die der *a*-Declination sind *ziidh* nom. (*dhazs ziidh*) 35, 11 *ziide* dat. 26, 10. 20 *dhiu ziidh* acc. pl. 26, 21. Es ist nicht zu bestimmen, ob *ziidh* acc. 25, 8 *ziit* nom. M. 33, 12 neut. oder fem. sind; ich habe sie unter den Formen der *a*-Declination mitgezählt.

## 4. DIE *u*-DECLINATION.

### Masculina mit kurzer Stammsilbe.

Sg. N. A. *-u* 25 *sunu, sigu*; *sun* acc. 18, 21, nom. M. 32, 5.

Gen. *-o* 1 *frido* 22, 13; *-es* 4 *sunes*.
Dat. *-iu* 2 *sidiu* 3, 16 *suniu* 3, 10; *-i* 1 *suni* 17, 17; *-e* 1 *sune* 18, 2.
Pl. Nom. *-i* 1 *suni*.
Dat. *-im* 2 *sunim*.

Das Femininum *hant* kommt nur im Singular vor und flectiert nach der *i*-Declination.

Der neut. *u*-Stamm *filu* kommt einmal im Acc. vor, 38, 6.

### 5. DIE *n*-DECLINATION.

#### Masculina.

Sg. Nom. *-o* 25.
G. D. *-in* 24; *-en* 1 *chrismen* 5, 11.
Acc. *-un* 20.
Pl. Acc. *-un* 2.
Gen. *-ono* 2.
Dat. *-om* 6 *psalmom*; *-um* 2 *psalmum*.

Verzeichnis der masculinen *n*-Stämme: *binamin, blomo, ærdhuuasun, euun, forasago, gomo, herizohin, chimun, chrismen, liihhamin, mano, muotuuillun, namo, oxso, psalmom, chirado, samo, unuuillun, urchundo, uuaxsmin, uuillun, zuuiuun*.

Wie oben angeführt, bildet *psalmo* zweimal den Dativ pl. nach der *a*-Declination.

#### Feminina.

Sg. Nom. *-a* 6; Hs. *-un* für *a* in *uurzun* 42, 19.
G. D. A. *-un* 17.
Pl. N. A. *-un* 12; *-on* 1 *uuehhon* 26, 17.
Gen. *-ono* 3.
Dat. *-om* 8: *-um* 1 *dheodum* 11, 12.

Verzeichnis der femininen *n*-Stämme: *dheodun, forahtun, gaumun, hreuun, chiriihha, lyuzilun, nadrun, portun, sehun, sculdrom* (oder *ô*), *sunnun, uuehhun, uurza, zesuua, zungun*.

Für den Singular von *dheodun* vgl. *dheoda* unter den *ô*-Stämmen; *dheodum* könnte der Dativ eines Masculinums oder Neutrums *dheot* sein (vergl. Br. Gr. § 208 Anm. 4).

Neutra.

Sg. G. D. *-in* 2 *augin, herzin.*
Pl. Gen. *-ono* 2 *augono, orono.*
Dat. *-om* 1 *augom.*

6. DIE *r*-DECLINATION.

Sg. N. A. — 13 *dohter, fater.*
Gen. — 5 *fater, muoter.*
Dat. — *fater; -e fatere* 38, 17.
Pl. Dat. *-um* 2 *faterum.*

7.

Von dem *ant*-Stamm *fiant* kommt nur der nom. pl. vor: *fiant* 24, 22.

8. EINSILBIGE STÄMME.

Masculinum *man.*

Sg. Nom. *man* 12, *eoman* 1, *gomman* 1.
Gen. *mannes* 1.
Dat. *eomanne* 1.
Acc. *mannan* 7.
Pl. Gen. *manno* 4.

Feminina.

Sg. N. A. *burc* 3.
Dat. *burc* 1.
Pl. Dat. *brustum* 1.

## Die Declination der Fremdwörter.

Diejenigen Fremdwörter aus dem Lateinischen und Griechischen, welche völlig deutsches Lautgewand und deutsche Flexion angenommen haben, sind in den Verzeichnissen aufgeführt. Es giebt aber eine Anzahl lateinischer Wörter, die als solche empfunden und gebraucht werden, und ihre lateinische Flexion beibehalten. Diese sind *apostolus genesis* (3), *genesi* dat., *crucis* gen. (neben *cruci (ja)*), *leo* (2), *paralipomenon* dat., *pardus, passione* dat.,

*propheta*, *sacerdos*, *seraphin* (2) und mit mlat. Endung *titulo;* auch steht 3 mal das lat. Adjectiv *sanctus* anstatt *heilac* (vgl. Rannow, Der Satzbau des ahd. Isidor S. 104 Anm.)

Die Eigennamen, die alle aus dem Lateinischen entlehnt sind, behalten im Nom. Acc. meistens die lateinische Form: *adam*, *aggeus*, *auses* u. s. w. Aber in den obliquen Casus und im Plural werden die deutschen Endungen gebraucht und zwar im Masc. und Neut. die der *a*-Declination.

Gen. *-es*: *abrahames* (3), *betlemes*, *daniheles* (3), *dauides* (7), *isaies*, *isais*, *israheles*, *iacobes* (4), *iesses* (4), *iesuses* (2), *iobes*, *iordanes*, *iudases* (4), *cyres* (2), *moyses*, *moysises*, *naues*, *siones*. Eine Ausnahme ist *dauid* 36, 8, welches nur wegen der Verkürzung so geschrieben ist.

Dat. *-e*: *dauide* (4), *iesuse*, *cyre* (3), *lucifere*, *moysise* (2), *nathane*, *salomone* (3); ohne deutsche Endung sind *iuda* (2), *moysi* (2), *sion* (2) und *sodoma*.

Die Masc. acc. Endung *-am* ist in *-an* verändert worden durch den Einfluss der pron. Endung *-an*: *herodan*, *esaian* (4); *-an* ist angehängt in *nathanan*; aber *-am* ist beibehalten in *hieremiam*, *zachariam*.

Im Nom. pl. erscheint *-ea* in *iudea*; im Gen. *-eo* in *iudeo*, *iudeoliudi* (6), *-o* in *israhelo* (6).

Nur *christ*, welches schon in die deutsche Sprache aufgenommen worden war, erscheint im Nom. ohne Endung 23 mal. Daneben kommt *christus* in der Abkürzung *xp̄s* 11 mal vor. Die Endung des Genitivs ist *-es*: *christes* (18), und die des Dativs *-e*: *christe* (5). Der Accusativ erscheint dreimal ohne Endung, *christ*, nach der subst. *a*-Declination, 5 mal mit der pronominalen Endung *-an*, *christan*.

## II. ADJECTIVA UND PRONOMINA MIT ADJECTIVISCHER FLEXION.

### A. DIE VOCALISCHE DECLINATION.

#### a) *a-ô*-STÄMME.

Sg. Nom. masc. — attrib. 39, appos. 6, praed. 75, subst. 7.

Acc. masc. *-an* 37; *-en* 1 *dhinen* 37, 12.

Nom. neut. — attrib. 17, appos. 2, praed. 50, subst. 1.

Acc. neut. — attrib. 11, appos. 3, adv. 1 *huuedhar*.

Gen. m. n. *-es* 23.

Dat. m. n. *-emu* 26.

Instr. m. n. *-u* 5 *heilegu*, *liuzelu*, *huuedheru*.

Nom. fem. attrib. — 6 *al* 20, 17 *einic* 2, 2 *mihhil* 8, 11 *miin* 18, 5 *siin* 41, 3. 43, 17, *-iu* 1 *elliu* 40, 13; praed. — 9 *araughit* 15. 11. 21, 4 *chiborgan* 2, 17 *ein* 19, 19 *chiendot* 26, 3 *chiholan* 2, 15 *samalih* 19, 19 *chisetzit* 27, 17 *aruuostit* 27, 9, *-iu* 3 *antdhechidiu* 2, 23 *folliu* 20, 16 *unchundiu* 2, 20, *-u* 1 *ærliihhu* 43, 18.

Acc. fem. *-a* 12; *-e alle* 19, 6 *mine* 10, 11 *sine* 23, 16. 19 (vgl. *chisaughida* 42, 9 Anm.); *ein* für *eina* 20, 21 (vgl. Anmerkung).

Gen. fem. *-era* 4.

Dat. fem. *-eru* 18; *minera* 26, 22; *unseru* 7, 15.

Pl. Nom. masc. *-e* attrib. 2, praed. 3, subst. 1 (vgl. *chifestinode* 15, 3 Anm.).

Acc. masc. *-e* 6; *-a* 2 *dhina daga* 37, 10 *mina berga* 34, 4.

Nom. fem. attrib. *-o* 5; praed. *-o* 4 *chibreuido* 26, 1 *chiuuihido* 33, 18 *chizelido* 26, 10. 27, 1, — 2 *chiforabodot* 40, 1 *chiuuon* 42, 2.

Acc. fem. *-o* 1.

Nom. neut. attrib. *-iu* 3 *elliu* 24, 20. 33, 21 *siniu* 25, 14; praed. *-iu* 3 *chihneigidiu* 6, 10 *chichundidiu* 25, 14 *arzelidiu* 25, 13 (*zisamande chizelide* statt *-diu* 26, 19); — 4 *arfullit* 26, 6 *bilohhan* 5, 21 *bilunnan* 27, 10 *chiuuihit* 33, 21.

Acc. neut. *-iu* 2 *abgrundiu* 1, 5 *elliu* 41, 15.

Gen. m. f. *-ero* 8.

Dat. m. f. n. *-em* 26; *heilegim quhidim* 26, 14; *allum herrum* 31, 22.

Verzeichnis der adjectivischen *a-ô*-Stämme: *abgrundiu*, *al*, *alilenda*, *almahtic*, *anaebanchiliih*, *anaebanliih*, *anachiliihhan*, *ander*, *blinde*, *daucgal*, *dodemu*, *dhrifaldan*, *dhurahchunt*, *eban-*

*chiliih, ein, erino, ęrcna, œrliihhu, euuic, folliu, guotliih, heidhanliih, heilac, hluda, hohemu, chihoric, hruomege, iisnine, ithniuuues, chiliihhan, lyuzilan, lughin, manego, manacsamo, mihhil, odagan, rehteru, rehtuuisigan, samalih, smalero, sundigem, sundric, ubarmuodic, ubilero, unchundiu, uuidharbruhtic, chiuuon, uurehhan, uundarliih, zuouuert.*

Verzeichnis der Pronomina mit adjectivischer Flexion: *einhuuelih, einic, eochihuueliihhes, huuedheru, huuelih, soiih, sumes; dhiin, miin, siin, unser; selbes.*

Verzeichnis der Participia praeteriti: *chibodan, chiboran, chiborgan, ardribenem, chifangana, zifareneru, fundan, fir- chigheban, chihaldan, chiheizssan, chiholan, chihuuoruan, bilibenem, bilunnan, bilohhan, chiquhedan, quhoman, chiscaffan, chiscriban, chi- arslagan, foluuassan, uuordan, aruuorpanan; araughit, chibreuido, antdhechidiu, arflaugidem, arfullide, chihneigidiu, archennit, chichundit, chimanacfaldit, ar- chimarit, chimeinit, chimenghide, chinemnit, chisaughida, chisendit, chisetzit, chiuuihit, aruuostit, chizeihnit, ar- chizelide; chiendot, bifangolode, chifestinode, chiforabodot, chiheilegode, chimartirot, chioffonot, chisalbot, chisamnoda; ardilet, chieredan, chisaghet; chidaan.*

b) *ja-jô*-STÄMME.

Sg. Nom. masc. *-i* attrib. 1, appos. 4, praed. 15, subst. 1.
Acc. masc. *-an* attrib. 2, appos. 3; *-en* attrib. 1 *eouuesanden* 38, 2.
Nom. neut. *-i* attrib. 1, praed. 4.
Gen. masc. *-es* 1 *quhemandes* 25, 10.
Dat. masc. *-emu* 3.
Acc. fem. *-a* appos. 1 *quhedhenda* 13, 15; *-e* attrib. 1 *chimeine* 41, 20.
Dat. fem. *-eru* 2.

Pl. Nom. masc. *-e* praed. 5, worunter zwei, die aus Versehen anstatt der Feminina geschrieben sind: *bitdande* 42, 20. 43, 4; *-i* 1 *sohhenti* M. 33, 28.
Acc. masc. *-e* 1 *lucche* M. 33, 23.
Nom. neut. *-iu* praed. 1 *dheonondiu* 24, 21.
Dat. m. f. n. *-em* 4.

Verzeichnis der adjectivischen *jâ-jô*-Stämme: *eouuessanden, lucche* M., *chimeini, chiminni, mitteru, strengi, chitriuuui, unbiuuizssende, unchilaubendi, uzssonondem, uuidharzuomi, uuisi.*

Verzeichnis der Participia praesentis: *bidendi, bitdande, ardeilendi, dheonondiu, frummendi, [gel]denti* M., *gerondi, haldendan, ubarhepfendi, himilfleugendem huuerfandi, lebendemu, mezssendi, quhedhendi, quhemandes, sitzendan, sohhenti* M., *sprehhendi, firstandande, arsterbandemu, uualdendan, zimbrendi.*

### c) *wa-wô*-STÄMME.

Es kommt nur ein Adjectiv mit diesem Stamm vor und zwar nur in einer Form, dem Dat. pl. neut. *gareuuem* 4, 7.

## B. DIE *n*-DECLINATION.

### a) *an-ôn*-STÄMME.

Sg. Nom. masc. *-o* 54; *-a* 1 *hohista* 24, 8.
Acc. masc. *-un* 16; *-on* 1 *chisalbodon* 5, 8.
Nom. neut. *-a* 7.
Acc. neut. *-a* 2 *selba* 2, 12. 14, 22; *-e* 3 *gheistliihhe* 21, 19 *undarquhedene* 29, 4 *susliihhe* 38, 4.
Gen. m. n. *-in* 15; *-en* 2 *selben* 30, 16 *unchideiliden* 13, 22.
Dat. m. n. *-in* 21.
Nom. fem. *-a* 5.
Acc. fem. *-un* 7; *dhea einun* fehlerhaft für *dhiu eina* 9, 13; *-iu* für *-un*: *dhea dhrihaldiu* 20, 18.
G. D. fem. *-un* 20.
Pl. N. A. masc. *-un* 7.
N. A. neut. *-un* 2.
Gen. m. f. *-ono* 4; *-eno* 1 *heilegeno* 26, 7.
Dat. m. f. n. *-om* 5.

Verzeichnis der adjectivischen *an-on*-Stämme: *aboha, aftristo, aldin, almahtiga, dodhliihhono, dhrifaldin, dhritto, eino, elidheodigun, errin, eristo, erchno, aerloso, æruuirdhighin,*

*euuighin, festista, fleiscliihhun, fordhrom, furiro, gheistliihhe, gotliihhin, heilego, herrin, herosto, himilisca, hoho, hohisto, chrumba, chiliihsamono, meghiniga, chinamno, nidhigun, odhmuodigosto, rehtuuisigo, smelerun, sturirom, susliihhe, suuozssera, unbalauuigom, unchideiliden, unchilaubo, unmeina, chiuuarin, uuilligo, zuohaldin; hebræischin, israhelischin, iudæischun; selbo.*

Verzeichnis der Participia praeteriti mit schwacher Flexion: *chiboranin, chiborgonun, bigunnenun, chiheizssenin, undarquhedene*; *chisalbodo, chisendidin.*

### b) *jan-jôn*-STÄMME.

Sg. Nom. masc. *-eo* 5 *aluualdendeo, nerrendeo, uualdendeo; -o* 3 *strango, gheldendo, nerrendo.*
G. D. masc. *-in* 4 *chiuuarin, berandin, habendin, nerrendin.*
Nom. fem. *-e* 1 *zifarande* 3, 17.
Pl. N. A. masc. *-un* 2 *mituuarun, unchilaubendun.*

## III. ZAHLWÖRTER.

Betreffs Flexion der Zahlwörter ausser *ein*, das mit den Adjectiven behandelt ist, siehe Glossar. Es kommen vor *zuuene, dhri, sehs, sibun, feo(r)zuc, fimfzuc, sibunzo, zehanzo.*

## IV. PRONOMINA.

Betreffs Flexion der Prononima, ausser denen mit adjectivischer Flexion, siehe das Glossar unter *ih, dhu, sih*; *ir, dher, dhese, huuer.*

## V. VERBA.

### A. DIE STARKE CONJUGATION.

#### Praesens.

Ind. sg. 1. *-u* 11; 2. *-is* 5; 3. *-it* 38.
pl. 1. *-emes* 4 *beremes, faremes, findemes, instandemes;* 2. *-et* 1 *chisehet;* 3. *-ant* 18, *-ent* 1 *sitzent* 36, 1.

Conj. sg. 1 [*gab*]*ere* M. 33, 19; 2. *-es* 1 *firstandes* 6, 5; 3. *-e* 9; pl. 3. *-en* 1.

Imp. sg. 2. — 4, *-i* 2 *sitzi, suueri;* pl. 1 *-emes* 1 *singhemes*; 2 *-et* 1 *quhemet.*

Infinitiv *-an* 29; dat. *-anne* 7.

Participium *-andi, -and-* 13; *berandin* 23, 21 *bidande* 35, 7 *bitdande* 42, 20. 43, 4 *zifarande* 3, 17 *huuerfandi* 29, 12 *leogando* 35, 10 *quhedande* 20, 14 *quhedandan* 33, 17 *quhemandes* 25, 10 *firstandande* 30, 6 *arsterbandemu* 43, 19 *eouuesanden* 38, 2; *-endi, -end-* 22, *bidendi* 34, 10 *gheldendo* 7, 1 [*gel*]*denti* M. 33, 5 *haldendan* 40, 2 *himilfleugendem* 2, 17 *mezssendi* 18, 5. 19, 8 *quhedhendi* 17, 12. 37, 6 *quhedhendemu* 18, 2 *quhedhenda* 13, 15 *sprehhendi* 7, 13. 10, 9. 14, 9. 14. 19. 18, 7 *uualdendeo* 14, 15 *uualdendan* 35, 13 *aluualdendeo* 29, 9; *ja*-Stämme *ubarhepfendi* 3, 3 *sitzendan* 20, 3.

### Praeteritum.

Ind. sg. 1. — 10; 3. — 157; plur. 3 *-un* 13.

Conj. sg. 3 *-i* 18; plur. 3 *-in* 1.

Participium *-an* 73; *-an-* 11 *chiboranin* 3, 12 *chiboranan* 23, 7. 27, 7. 30, 3 *gaborane* M. 33, 18 *chifangana* 42, 10 *chihuuoruane* 42, 3 *chiscaffanes* 1, 17 *chislaganan* 30, 5 *uuordanan* 23, 8 *aruuorpanan* 29, 6; *-en-* 8 *ardribenem* 31, 21 *zifareneru* 31, 14 *bigunnenun* 30, 15. *chiheizssenin* 31, 11 *chiheizssenun* 32, 2 *bilibenem* 31, 16 *undarquhedene* 29, 4 *quhomenan* 28, 9; *-on-* 2 *chiborgonun* 6, 3 *chiholono* 18, 6.

Verzeichnis der starken Verba, nach ihren Ablautsreihen geordnet.

### Ablautende Verba.

I. *î* 10 (*ii* 1, *i* 9), *ei* 4, *i* 2, *i* 13:
*biidan, dribit* (*ar-*), *hrinit, bileiph, screiph, uphstigan* (*ar-*), [*st*]*ritant* M.

II a. b. *eo* 2, *eu* 1, *iu* 1, *û* (*uu*) 1, *u* 1, *o* 2:
*beodan, himilfleugendem, flugun, che*[*ose*] M., *leogando arliudit, antluuhhu* (*bi-*).

III a. *i* 9, *a* 1, *u* 2, *u* 3:
*bibringu, chidhuuingu, findis* (*bi-*), *bigunnenun, bilunnun, rinnant* (*zi-*), *singhemes, springant* (*ar-*).

(Anm. *biginnan* hat im Is. ein schwaches Praeteritum 3 sg. *bigunsta* 38, 17, 3 pl. *bigunston* 30, 21.

III b. *e* 25, *i* 13, *a* 50, *u* 6, *o* 16:
*chiborgan, gheldendo, hilpit, huuerfundi* (*chi-*), *arsterbandemu, uuerdhan, aruuorpanan.*

IV. *e* 15, *i* 8, *a* 11, *â* 3, *o* 36:
*beremes* (*chi-*), *firbrihhu, chiholan, nimu* (*fir-*), *quheman* (*bi-, fram-, nidhar-*), *sprehhan.*

V. *e* 30, *i* 18, *a* 84, *e* 1 (*uues* 19, 8), *â* 11, *e* 15:
*bitdande, ezssant, ghibu* (*fir-*), *galesan* M., *mezssendi, quhedan* (*undar-*), *chisehanne, sitzit, uuac, uuesan.*

VI. *a* 17, *e* 5, *uo* 11, *a* 6.

Der Vocal des Praes. *a* ist zu *e* umgelautet in den *ja*-praesentien und in *ferit* 14, 10. Unumgelautet steht *a* in *faris* 37, 11 und *standit* 15, 4. 42, 18. 22 *firstandit* 38, 6.
*druoc, faru, foluuassan, chiscuof, chislaganan* (*ar-*), *dhurahsnuoh, standit* (*fir-, in-*); *hepfu* (*ar-, ubar-*), *suueri.*

## Reduplicierende Verba.

I a. 1. *a* 3 *haldan*; 2. *â* 2, *a* 1, *e* 7, *a* 1, *infahu* (*bi-, chi-*), *ganc.*

I b. *â* 2 *slafis, ea* 1, *firleazssi, ei* 1, *firleizssi.*

I c. *ei* 6 *chiheizssan* (*bi*).

II. *eo* 1 *hreofun.*

## B. DIE SCHWACHE CONJUGATION.

### 1. SCHWACHE VERBA AUF *-en* (*-an*).

#### Praesens.

Ind. sg. 1. *-u* 11, *-iu* 1 *nemniu* 6, 7; 2. *-is* 2; 3. *-it* 21.
pl. 1. *-emes* 2, *archennemes, chilaubemes;* 2. *-et sohhet* M. 32, 8; 3. *-ant* 7.

Conj. sg. 1. *-e* 1 *hneige*; 3. *-a* 1 *bichnaa* 6, 18; pl. 3. *-en* 3 *chilauben* 23, 7. 30, 3 *suohhen* 7, 19; *-een* 1 *antuurdeen* 5, 2; *-an* 2 *bichnaan* 23, 6 *setzan* 25, 4.

Imp. sg. 2 *-i* 5; pl. 1 *-emes* 6, im Latein. Conj. adhort. *araughemes, archundemes, chichundemes, suohhemes.*

Infinitiv *-an* 5 *chifrumman, chigarauuan, chihoran, chilauban, meinan*; *-en* 1 *bichennen* 11, 4; dat. *-anne* 6 *chilaubanne, nemnanne, aruuehhanne;* *-enne* 4 *archennenne* 14, 20. 16, 6 und *archennenne* (Hs. *ánne*) 2, 9, *galaubenne* M. 33, 23.

Participium *-endi* 6, *-end-* 9; *-and* 1 *zellando* 25, 5; *sohhenti* M. 33, 28.

#### Praeteritum.

Ind. sg. 3 *-ida* 45 nach langen und nach mehrsilbigen Stämmen 41 *araughida, bauhnida, chideilida, heftida, huolida, aridalida, archennida, chundida, lustida, meinida, nemnida, restida, chiodmuodida, sendida, setzida, umbihringida, chiunhreinida, urchundida;* nach kurzen Stämmen 5 *chifrumida, chiquihhida, zistrudida; -ta* 6 *bigunsta, chirista, chiuuorahta.*

pl. 1 *-idom* 2 *aughidom, chichundidom.*
3 *-idon* 5 nach langen Stämmen 3 *dhechidon, meinidon, sendidon;* nach kurzen Stämmen 2 *dhehhidon, chifrumidon; -don* 1 *chihordon; -ton* 1 *bigunston.*

Conj. sg. 3 *-idi* 2 *deridi, chifrumidi; -di* 1 *bichnadi, [gaho]rti* M. 33, 15.

pl. 3 *-idin* 1 *chilaubidin.*

Participium *-it* 42; *-id-* 18, nach langen Stämmen 14 *chibreuido, antdhecchidero, arflaugidem, arfullide, chihneigidiu, chichundidiu, chimenghide, chisaughido, chisendidan, unchideiliden, chiuuihido;* nach kurzem Stamm 4 *chizelido.*

Verzeichnis der schwachen Verba I: *aughidom* (*ar-*), *bauhnit, chibreuido, ardeilit* (*chi-*), *deridi, dhehhidon* (*ant-*), *chidhuhit, arflaugidem, freuuui, frummendi* (*chi-*), *arfullis, chigarauuan, bigunsta* (vgl. *bigunnenun*), *heftida, hneige, chihoran, umbihringida, chihruoru, huolida, aridalida, archennenne* (*bi-*), *bichnaa, firchnussu, chundida* (*ar-, chi-, dhurah-*), *chilauban, dhurahleidit, lustida, chimanacfaldit, chimarit* (*ar-*), *meinan, mendit, chimenghide, mezssendi, nemnanne, nerrendeo, fyrodhant, chiodmuodida, chiquihhida, restida* (*chi-*), *chirista* (inf. *risan* stark), *chisaughida, sendit* (*chi-*), *setzit* (*chi-*), *chischeinit, chistiftu, zistrudida, suohhemes, chiunhreinida, urchundida, nualdendeo, uuanit, arruuehhanne, chiuueihhit, uuendu, chiuuorahta, chiuuihit, aruuostit, zeihnit, zeli* (*ar-*), *zimbrit;* auch abgeleitet *aluualdendeo, unchideiliden, unchilaubendi.*

### II. SCHWACHE VERBA AUF *ôn.*

#### Praesens.

Ind. sg. 1. *-on* 3 *ardon, chifestinon;* 3. *-ot* 5 *adhmot, ardot;* *-uot* 1 *adhmuot* 15, 16; plur. 1 *-omes* 1 *zuiflomes* M. 32, 1; 2 *-ot* 2 *[u]eotot* M. 32, 9; *suntot* M. 32, 19; 3. *-ont* 2.

Conj. sg. 3. *-oe* 1 *bluchisoe* 9, 5.

Imp. sg. 2. *-o* 1 *lobo.*

Infinitiv *-on* 5.

Participium *ondi, -ond-* 4.

#### Praeteritum.

Ind. sg. 2. *-odes* 1 *chiminnerodes* 23, 9, *-odos* 1 *minnodos* 4, 17; 3 *-oda* 9.

pl. 1. *-odom* 1 *chioffanodom* 28, 10; 3. *-odon* 3.

Conj. sg. 3. *-odi* 1 *aruuegodi.*

Participium *-ot* 13, *-od-* 5.

Verzeichnis der schwachen Verba II: *adhmot, ardon, bluchisoe, chiforabodot, dheonodon, chiendot, bifangolode, festinoda* (*chi-*), *gerondi, chihaloda, chiheilegode, lastront, lobo* (vgl. *lobemes*), *chimartirot, chiminnerodes, minnodos, [n]eotot* M., *chioffanodom, predigon, arrahhon* (*chi-*), *biraubodon, regonoda, riihhison, chisalboda, chisamnoda, suntot* M., *suueiboda, aruuegodi, zuiflomes* M.

### III. SCHWACHE VERBA AUF *ên.*

#### Praesens.

Ind. sg. 1. *-em* 1 *saghem* 37, 8; 3. *-et* 7, *-it* 1 *hebit* 3, 16.
pl. 1. *-emes* 1 *chunnemes; -ent* 1.

Conj. pl. 3. *-een* 2 *sagheen* 7, 11 *schameen* 25, 3.

Imp. sg. 2. *-e* 1; pl. 1 *-emes* 2 *folghemes, lobemes.*

Infinitiv dat. *enne* 1.

Participium *-end-* 3.

#### Praeteritum.

Ind. sg. 2. *-edos* 1; 3. *-eda* 2, *-ida* 1 *saghida* 24, 11, *-ta* 1 *hapta* 11, 14.

Participium *-et* 3, *-ed-* 1.

Verzeichnis der schwachen Verba III: *ardilet, chieredan, folghet, fraghet, habendin, hazssedos, chunnemes, lebendemu, liihhet* (*chi-*), *lobemes* (vgl. *lobo*), *sagenne, schameen, uuereda, uuonent.*

### C. DIE VERBA PRAETERITOPRAESENTIA

nach den Ablautsreihen geordnet, denen sie ursprünglich angehörten.

I. *uueizs.* Praes. ind. sg. 1. *ueizs* 1; 2. *ueist* 1; inf. dat. *uuizssanne;* part. adj. nom. pl. m. *unbiuuizssende* 1.
Praet. sg. 3. *uuista* 1.

IV. *scal.* Praes. sg. 1. 3. *scal* 11, pl. 2. *sculut* 1; conj. sg. 1. *sculi* M. 33, 20; pl. 1. *sculim* 1.
Praet. sg. 3. *scolda* 2; conj. sg. 3. *scoldi* 2, *scoldii* 1.

V. *mac*. Praes. sg. 3. *mac* 3.
Praet. sg. 3. *mahta* 1, pl. 3. *mahtun* 1; conj. sg. 3. *mahti* 3.
Redupl. Ic. *eih*. Praes. pl. 3 *eigun* 2.

### D. *Mi*-VERBA.

*sîn*. Praes. ind. sg. 1. *bim* 2, 3. *ist* 122, *nist* 10; pl. 3. *sindun* 17, *sint* 1 M. 33, 28; conj. sg. 3. *sii* 11 pl. 3. *siin* 1; inf. *siin* 1.
*duoan*. Praes. conj. sg. 1. *duoe* 1; imp. sg. 2. *duo* 1, pl. 1. *duoemes* 2.
Praet. sg. 3 *deda* 1, *deta* 1, *chideda* 2, *chiteda* 1; part. *chidaan* 2.
*uuellen*. Praes. ind. sg. 1. *uuillu* 1, pl. 3. *uuellent* 1.

# DIALECT UND ALTER DES ISIDOR.

Folgende Bemerkungen über Dialect und Alter des Isidor sind auf den von Müllenhoff (Denkmäler[2], Vorrede S. XVIII ff.), und Braune (Beiträge I, S. 1 ff.) durch Heranziehung urkundlichen Materials festgestellten Zustand der fränkischen Mundarten, besonders der rheinfränkischen Mundart, im ahd. basiert. Auch Nörrenberg's Erörterungen über den Bestand des Consonantismus in den heutigen rheinischen Mundarten, (Beitr. IX, S. 371 ff.) sind von der grössten Wichtigkeit, denn die sicherste Grundlage für die Feststellung eines ahd. Dialectes ist doch die heutige Mundart. Es sei noch auf Kögel (Beitr. IX, S. 301 ff.), Weinhold (Isidor S. 84 ff.) und Heinzel (Niederfränkische Geschäftssprache bes. S. 366 ff.) und auch auf Braunes Ahd. Gram. verwiesen.

Es versteht sich von selbst, dass ich angesichts der wiederholten Besprechung der Lautverhältnisse, besonders der Criteria des Alters und des Dialectes, im Isidor nicht im Stande bin viel Neues beizusteuern, und daher begnüge ich mich mit einer nochmaligen kurzen Aufzeichnung jener Kennzeichen. Auf eine eigene Nachprüfung des urkundlichen Materials muss ich schon deshalb verzichten, weil dieses in den amerikanischen Bibliotheken, die mir zu Gebote stehen, so gut wie gänzlich fehlt.

Zuerst möchte ich Weinholds Auffassung der Lautbezeichnung im Isidor als einer mechanischen Mischung des Mitteldeutschen mit dem Baierischen zurückweisen. Es ist von Jedermann anerkannt, neulich von Kelle (Gesch. der deutschen Lit. S. 90 ff.), welcher übrigens Weinholds An-

sichten über den Dialect teilt, wie sorgfältig und consequent die isidorische Lautbezeichnung ist. Isidor unterscheidet sich von den übrigen fränkischen sowie oberdeutschen Denkmälern der ahd. Zeit dadurch, dass in demselben ein fein ausgedachtes, verhältnismässig genaues System der Orthographie zur Anwendung kommt. Es ist allerdings wahrscheinlich, ja sicher, dass der Erfinder dieser Orthographie einzelne ihr charakteristische Buchstabenverbindungen aus den Schriftwerken anderer Dialecte resp. Sprachen hergenommen hat, er hat sie aber seinem eigenen Dialecte angepasst. Vereinzelte Spuren einer fremden Mundart lassen sich vielleicht finden, wie ich weiter unten andeuten werde, aber dass Isidor „ein durch mehrfache Abschriften entstandenes todtes Schreiberproduct" sei, kann ich nicht zugeben. Dass mehrere Abschreiber den Consonantismus im ganzen bewahrten, während sie den Vocalismus ebenso regelmässig umänderten, wie Weinhold meint, ist mir unglaublich.

Der Isidor in der Gestalt, in welcher er auf uns gekommen ist, stammt aus dem Ende des achten Jahrhunderts. Das bezeugt erstens die Schrift, welche als frühcarolingische Minuskel (vgl. die Einleitung) ungefähr in das Saeculum zu setzen ist, da Karl durch das Capitulare von 789 die Aufmerksamkeit auf die Schrift lenkte und Alcuin der Schule zu Tours vorstand. Ferner sind Beweise für das Alter aus dem Vocalismus die Formen mit unumgelautetem *a* (S. 60), die Erhaltung der Diphthonge *au* und *eo* (> *ou* und *io* im ersten Viertel des neunten Jahrhunderts), und das Vorkommen von 11 *ô* neben 78 *uo*, welches auf das Ende des achten Jahrhunderts deutet. Auch die Formen *aloosnin*, *bauhnit* u. s. w. (S. 68) ohne Secundärvocal nach langer Silbe kommen nur im achten und im Anfang des neunten Jahrhunderts vor. Dass die Abfassungszeit nicht vor das Ende des achten Jahrhunderts zu setzen ist, beweisen *ea* aus *ê* und *ei* aus *ai*, welche für die letzten Jahrzehnte des achten Jahrhunderts charakteristisch sind (Braune, Gram. § 35, Kossina, QF. XLVI S. 30). Consonantische Merkmale des achten und des Anfangs des neunten Jahrhunderts sind *h*, erhalten

in den anlautenden Verbindungen *hl*, *hn*, *hr* und *hw* und *m* im Auslaut, welches um 820 zu *n* wird.

Dass der Dialect des Isidor nicht oberdeutsch sein kann, bezeugen in dem Vocalismus die Diphthonge *eo* in *hreofun*, *leogando* (Braune, Beitr. IV S. 557 ff.) und *uo* neben *o* (am Ende des achten Jhs. alem. *ua* neben *ô*, *oa*, bair. *ô*, *oa*), auch der Vocal in den Praefixen *chi*, *zi*, *fir*, in dem Consonantismus die Mediae *d*, *b*, *g* (obd. *t*, *p* neben *b*, *k* neben *g*), und das *p* im Silbenanlaut (*hilpit*, *aruuorpanan*, wofür obd. *f*). Dass Isidor nicht ostfränkisch ist, bezeugt das Praefix *fir* (ostfr. *for*, *fur*), auch *d* im An- und Inlaut (ostfr. *t*) und *p* im Silbenanlaut (ostfr. *pf*). Dass Isidor nicht mittelfränkisch ist, beweisen *b* im Inlaut (mfr. *v*), die dentale stimmlose Media bald *d*, bald *t* geschrieben (mfr. stimmhafte Media *d*), der tönende Spirant *dh* (mfr. tonloses *th* und die Pronomina nom. acc. sg. n. *dhazs*, *dhiz* (mfr. *that*, *thit*). Die Sprache des hd. Isidor muss also rheinfränkisch sein. Ferner sind Kennzeichen des Rheinfränkischen *d* statt *t* in *rehd*, *unrehd* (Braune, Gram. § 161 Anm. 3), und die genaue Schreibung der ursprünglichen Geminata *pb*, *td*, *cg*, auch *thdh*, vielleicht durch den Erfinder der isidorischen Orthographie eingeführt.

Der isidorischen Schreibart eigen sind *quh* und *ch* als Zeichen der Aspirata, ferner der consequente Gebrauch von *dh* zur Bezeichnung des stimmhaften Spiranten (vgl. Wilkens Hochalem. Cons. § 119 f.), die genaue Unterscheidung der Dentale *zss*, *zs* und *tz*, *z*, und die Unterscheidung zwischen *gh* und *g*, *sch* und *sc*, und zwischen erhaltener und verkürzter Geminata *ff* und *f*, *tz* und *z*. Der Mundart des Isidor und der Monseer Fragmente eigen sind die Praeterita *fenc* u. s. w. der reduplicierenden Verba I a (Braune, Gram. § 350 Anm. 7).

Ich sehe die Flexionsendungen *-in* gen. dat. sg. m. n. (*n*), sonst alem. (fr. *-en*) und *-un* acc. sg. nom. acc. m. (*n*), sonst alem. (neben fr. auch alem. *-on*), sowie die Endungen des schwachen Praeteritums auf *-dom*, *-don*, sonst alem. (fr. *-tum*, *-tun*) nicht als dialectisch an, sondern als Überbleibsel alten Sprachgutes, ebenso die wenigen Formen

mit unumgelautetem *a* vor *rb* (vergl. Braune, Beitr. IV, S. 550 ff.).

Der Consonantismus stimmt überein mit dem der heutigen Mundart des Sinzig-Heidelberger Gebietes nach Nörrenberg (Beitr. IX, 385). Blos zwei Ausnahmen sind zu constatieren: *g* ist in der jetzigen Mundart Spirant, und statt *p* nach *r, l* (*aruuorpanan, hilpit*) wird jetzt labialer Spirant *f* gesprochen. Das isidorische *gh* ist meiner Ansicht nach die Vorstufe zur Spirantisierung. *P* statt *f* wäre ein Kennzeichen des Benrath-Sinziger Gebietes. Die Abweichung des Isidor von dem heutigen Gebrauch lässt sich auf zweierlei Weise erklären. Entweder ist die isidorische Bezeichnung des Lautes unzulänglich (vgl. *uurphun, uuidaruurphut* M.), oder in der Ortschaft, wahrscheinlich in der Nähe der Dialectgrenze, in der das isidorische Lautsystem entstanden ist, war *p* nach *r* und *l*, sowie nach *m* (*ardempant* M.) die Regel, und es hat in späterer Zeit eine Verschiebung der Sprachgrenze nach Norden stattgefunden. Letzteres ist mir am wahrscheinlichsten.

Die Sprache des Isidor mit Müllenhoff (Denkmäler, Vorrede S. XIX ff.) geradezu die Hofsprache zu nennen, möchte ich nicht wagen (vgl. Braune, Beitr. I S. 39 ff.). Nur so viel ist sicher, dass in der Rheinpfalz am Ende des achten Jahrhunderts eine geregelte Orthographie unter directer oder indirecter Anregung des Hofes entstanden ist.

Spuren des Altsächsischen sehe ich in den Formen *seegi* (vgl. Glossar), *chilothzssom* (S. 79) und *scaap* (S. 83), welche sämmtlich dem Abschreiber zuzuschreiben sind. Wenn diese beweiskräftig sind, so legen sie ein wertvolles Zeugniss seiner Heimat ab, womöglich auch der Landschaft, worin die Pariser Abschrift entstanden ist.

# GLOSSAR.

## *A*

*ab* praep. c. dat. *ab: mina miltnissa ni nimu ih ab imu, so ih fona dhemu nam, misericordiam meam non auferam ab eo, sicut abstuli ab eo* 37, 20. Wie im zweiten Falle, wird lat. *ab* sonst überall durch *fona* übersetzt, und da ahd. *ab* sonst nur im Notker als präp. vorkommt, so ist höchst wahrscheinlich die lat. Präposition aus Versehen unübersetzt geschrieben worden.

*ab-grundi* adj.: acc. pl. n. *abgrundiu uuazssar, abyssos* 1, 5.

*ab-gudi* n. 'Abgott': dat. pl. *dher heidheno abgudim gheldendo, idolotriae deditus* 6, 22.

*ab-lit* m. oder n. *obitus*: dat. sg. *ablide* 31, 10.

*aboh* adj. 'schlecht, verkehrt': nom. sg. f. sw. *dhiu aboha ubarhlaupnissi, praevaricatio* 26. 3.

*aboho* adv. *filu aboho firstandit, multum errare videtur* 38, 6.

*adhal-sangheri* m. *egregius psalta:* nom. sg. 10, 7.

*âdhmon* sw. v. II *flare:* praes. 3 sg. *adhmuot* 15, 16 *adhmot* 15, 21.

*âdum* m. *spiraculum:* nom. sg. 12, 16.

*after* 1 adv.: *dhar after, so dhar auh after ist chiquhedan, sic enim subiungitur* 7, 16 *saar dhar after* 14, 11 *dhar after* 17, 4 *dhar after saar, consequenter* 18, 8 *dhar after, sequenter* 20, 13 *dhuo saar dhar after, rursus* 23, 18 *dhar ist after chiscriban, sequitur* 24, 10 *so dhar after auh chiuuisso quhidit, sic enim subiecit* 27, 11 *dar after, unde inferius* M. 33, 14 *hear after, in consequentibus* 15, 13. 42, 17 *hear after folghendo, in sequentibus* 11, 19 *fona dhemu selbin folghet hear auh after, de quo etiam sequitur* 40, 4 *hear saar after nu, deinde* 4, 7 *hear saar after, confestim* 17, 2.

2 praep. a) c. dat. temp. *post* 10, 18. 11, 12. 25, 16. 17. 27, 4. 17. 20. 30, 18. 31, 9. 37, 12. 38, 11. 39, 2 *after moysise dodemu, defuncto moyse* 31, 13. mod. *secundum* 21, 11. 28, 12. 36, 13. 40, 16. 42, 16. 43, 21 b) c. instr. *after dhiu* (adv.), *rursus* 12, 22 *post haec* 17, 15, (conj.) *aefter dhiu dhazs almahtiga gotes chiruni* ** *chimarit uuard, post declaratum* ** *mysterium* 4, 3 *after dhiu so dhu slafis, postquam dormieris* 38, 9.

*aftristo* adj. superl.: *ih eristo endi ih aftristo, ego primus endi ego novissimus* 18, 3.

*al* adj. *omnis, cunctus, totus*: sg. nom. fem. attrib. *al* 20, 17 *elliu* (Hs. *álliu*) 40, 13 — neut. attrib. *al iro meghin, omnis virtus eorum* 15, 4 appos. *dhiz al* 27, 19 *izs* *** *al* 38, 6 subst. *al, cuncta* 1, 16 — acc. masc. attrib. *allan* 19, 11. 43, 15 fem. attrib. *alle dhea dhrinissa, totam trinitatem* 19, 6 neut. attrib. *al dhiz, cuncta* 1, 8 appos. *dhiz al, haec omnia* 25, 6 *quae omnia* 36, 6 *izs al* 8, 7 — dat. f. attrib. [*al*]*leru* M. 33, 21 — plur. nom. fem. attrib. *allo* 33, 18. 22 neut. attrib. *elliu, cunctae* 24, 20 *alliu* 33, 21 — acc. neut. appos. *dhiu alliu, eos* 41, 15 — gen. masc. *allero* attrib. 26, 12 subst. 41, 13 *allero odhmuodigosto, humillimus* 24, 7 — dat. masc. attrib. *allem* 2, 17 *cunctis* 17, 20. [*a*]*llem* M. 32, 27. fem. attrib. *allem* 1, 12 neut. attrib. *allem* 31, 20 *allum herrum* 31, 22.

*alles* vgl. *nalles.*

*ali* vgl. *alilendi, elidheodic.*

*ali-lendi* adj. *captivus*: acc. sg. f. praed. *alilenda* 42, 11.

*al-mahtic* adj. *omnipotens*: st. nom. sg. m. attrib. *almahtic* 5, 13. 11, 8 — sw. nom. n. *dhazs almahtiga* 4, 3 — gen. m. *dhes almahtighin* 12, 17 — gen. f. *dhera almahtigun* 19, 19 *dhera almahtigun gotliihhin, divinae omnipotentiae* 19, 14 *dhera selbun almahtigun dhrinissa, eiusdem trinae omnipotentiue* 21, 3 — dat. m. *dhemu almahtigin* 1, 15. 11, 10.

*â-lôsnin* f. *redemptio*: acc. sg. *aloosnin* 30, 7 gen. *alosnin* 43, 8.

*alt* adj. *vetus*: sw. gen. sg. m. attrib. *dhes aldin* 13, 7 — dat. n. attrib. *dhemu aldin heileghin chiscribe, scripturis*

*veteris testamenti* 14, 1 — nom. pl. m. subst. *dhea aldun, praesaga* 25, 7 — dat. n. attrib. *dhem aldom chibodum, legali praecepto* 31, 15 — vgl. *uuer-alt.*

*altari* m. *altare:* nom. sg. 35, 18 acc. 36, 4.

*al-uualdendi* part. adj. 'allwaltend': nom. sg. m. subst. *dher aluualdendeo* 29, 9.

*ana-eban-chi-liih* adj. *aequalis*: nom. sg. m. praed. 8, 4.

*ana-eban-liih* adj. c. dat. 'ähnlich': nom. sg. m. praet. *dher anaebanliih ist gote, cuius una imago cum deo est* 8, 16.

*ana-chi-liih* adj. c. dat. *ad imaginem:* acc. sg. m. st. praed. *anachiliihhan* 7, 15. 18. 22. 16, 17. 17, 3.

*ander* num. *secundus*: nom. sg. m. attrib. *dher ander heit godes, secunda persona* 9, 6.

adj. *alius, alter, ceterus*: nom. sg. m. subst. *ander* 21, 15. 38, 22 — acc. f. attrib. *andra* 6, 12 — gen. m. subst. *andres, alteri* 20, 6 gen. n. subst. *huuazs andres, quid* 21, 1 — dat. m. subst. *andremu, alterum* 20, 14 dat. f. attrib. *in andreru stedi, alibi* 18, 14. 32, 16. 34, 5. 37, 4 *alio in loco* 19, 5 *alias* 19, 22 — pl. acc. m. subst. *andre, alios* M. 33, 18 -- dat. n. attrib. *andrem, ceteris* 29, 1 dat. m. subst. *and*[*rem*] M. 33, 19.

*andin* n. *frons*: dat. sg. *andine* 35, 9 dat. pl. *andinum* 43, 3.

*angil* m. *angelus:* nom. sg. 2, 1. 8, 3. 8. 25, 19 *æ*[*ngil*] M. 33, 2 pl. nom. *seraphin dhea angila, seraphin* 20, 5 *anghila* 24, 18 gen. *angilo* 3, 4. 8, 3. 31, 22 dat. *angilum* 2, 19. 20, 13.

*ano* praep. c. accus. *sine* 34, 20. 21. 36, 2. 2. 3. 3. 4. 4 M. 33, 13 — praeter 21, 14.

*ant-lutti* n. *facies*: acc. sg. 20, 7 dat. *anthluttę* 5, 18.

*ant-reidin* f. 'Reihenfolge': dat. pl. *dhanne uuir in andreidim dhurahfaremes, in suo loco* 30, 13.

*ant-uuerdin* f. 'Gegenwart': dat. sg. *azs minera antuuerdin, in conspectu meo* 37, 1 *azs antuuerdin, obtutu* 43, 5.

*ant-uurdan* sw. v. I. *respondere*: praes. 3. pl. *antuurdant* 8, 2 conj. 3 pl. *antuurdeen* 5, 2.

*apostolus* lat. nom. 1, 22.

*arbi* n. *hereditas*: gen. sg. *arbes* 31, 11.

*ardon* sw. v. II *habitare, manere*: praes. 1 sg. *ardon* 12,

1. 5 3 sg. *ardot, manebit* 36, 21 *habitauit* (Arev. -abit) 39, 11 *inhabitat* 40, 12 *habitat* 40, 20.

*arm-herzin* f. *pietas*: gen. sg. *armhęrzin* 40, 7.

*aspid* m. oder n. *aspis*: gen. sg. *aspides* 42, 1.

*auga* n. *oculus*: gen. sg. *augin* 10, 21 gen. pl. *augono* 40, 16 dat. *augom* 2, 16.

*augen* sw. v. *ostendere*: praet. 1 pl. *aughidom uuir, ostendimus* 21, 18.

*ar-augen, ostendere, demonstrare, manifestare:* praes. 3. sg. *araughit* 17, 7 imp. 1. pl. *araughemes, manifestantes* 22, 3 — praet. 3. sg. *araughida* 14, 12. 17, 1. 20, 11. 23, 18 *aperuit* 17, 11 — part. praet. *ist araugit, demonstratur* 9, 16 *araugit ist, patet* 13, 7 *ist araughit, ostenditur* 15, 11. 25, 13. 19. 27, 6. 32, 15 *demonstata est* 21, 4 *araughit ist, ostenditur* 17, 21 *uuard * araughit, demonstratur* 18, 16.

*ar-aucnissa* f. *(jo) manifestatio*: acc. sg. *ano araucnissa, sine manifestationibus* 36, 5.

*auc-siun* f. (*i*) 'Gesicht': dat. sg. *[augt]a sih az aucsiuni, visibiliter apparebat* M. 33, 1.

*auh* conj. *et* 2, 12. 7, 3. 24, 1. 30, 8. 32, 16 *etiam* 11, 19. 40, 4 ohne entsprechendes Wort im Lateinischen mit der Bedeutung auch 11, 6. 12, 12. 17, 14. 20, 10. 24, 19. 30, 21. 43, 16. M. 33, 7 *auh in andreru stedi, alias* 19, 22 *alibi* 34, 5 — *auh, autem* 32, 22. 41, 17. M. 33, 3 — *quoque* 18, 4.

*auh nu, et* 30, 19 — *auur auh, quoque* 14, 22 *iterum* 21, 13 *auh dhanne, vero* 16, 12 — *endi auh, et* 17, 4. 19, 16. 24, 9. 39, 11 *quoque* 19, 5 *nam et* 15, 22 *endi auh ibu, item si* 8, 18 — *ioh auh, etiam* 43, 11 *etiam et* 39, 15 *ioh ** auh, et* 25, 15 — *dhar auh, item* 14, 18 *ibi etiam* 41, 7 *dhar ist auh, ibi* 16, 4 *dhar after auh * quhidit, subjecit* 27, 11 *dhar after saar auh, et consequenter* 18, 9 *so dhar auh after, enim* 7, 16 *so dhar auh ist, item ibi* 2, 20 — *hear auh noh frammert, adhuc* 42, 13 — *so auh* 5, 10 *item* 18, 14. 37, 3 *inu so auh, nam et cum* 16, 15 *so samu auh nu, siquidem et* 3, 11 *so sama so auh, quoque* 17, 21.

*auur* 1. adv. *iterum* 21, 13 *rursus* 12, 22 *auur aruuegodi, reconciliaretur* 29, 23 *auur nu ithniuuues, denuo* 1, 18 *auur auh, quoque* 14, 22 *dhazs ir sih auur ** mahti chigarauuan, ut * reparari possit* 29, 10 *huuelih ist auur nu dhese druhtin ** nibu auur dher selbo druhtin, quis est igitur iste dominus ** nisi idem dominus* 12, 10 [*augt*]*a sih sid auar az aucsiuni m*[*anno*], *visibiliter apparebat hominibus* 33, 1.

2. conj. *autem* 22, 21. 35, 8. 40, 9. 41, 14. 43, 6 *vero* 30, 15 *ibu christus auur got ni uuari, si christus deus non est* 4, 12 *endi so ir auur dhuo ni uuas huuerfandi, et cum ille non revocaretur* 29, 12 *innan dhiu dheodun chiuuon uuarun eitar predigon, dhea auur chihuuoruane, dum gentes quae solebant venena praedicare aliquando conversi* 42, 3 — mit Veränderung des Sinnes in der Übersetzung *auur, enim* 3, 19 *namque* 26, 14 — *auur, itaque* 26, 21 *auur nu, igitur* 12, 8 *ergo* 25, 8 *nu auur, ergo* 7, 20. 14, 1 *bidhiu auur, propterea* 4, 19.

*azs* praep. c. dat. *azs zesuun halp miin, ad dextris meis* 9, 20 *azs minera antuuerdin, in conspectu meo* 36, 22 *azs antuuerdin, obtutu* 43, 5 *az aucsiuni, visibiliter* M. 33, 1 — mit adverbialen Superlativen, *azs erist* 16, 8 *azs erist uuardh iesuses namo fundan, prima enim appellatio nominis iesu* 31, 1 *saar azs erist, primum* 22, 4 — *azs iungist, tandem* 29, 19 — vgl. *untazs.*

## *B*

*balauuic* vgl. *unbalauuic.*

*baltliihho* adv. *confidenter* 39, 11.

*bauhnan* sw. v. I *significare*: praes. 3. sg. *bauhnit* 42, 1 *scilicet* 41, 5 — part. praes. adv. *bauhnendo quhad, significat dicens* 34, 12 — praet. 3. sg. *bauhnida* 16, 14. 31, 13. 33, 12. 42, 6.

*bauhnunga* f. *significantia*: acc. sg. 13, 5. 21, 22.

*bauhnunc* m. *significatio, significantia*: nom. sg. 16, 20. 18, 16 dat. *bauhnunge* 21, 6 — dat. pl. *in bauhnungum unseres druhtines, in figura domini nostri* 31, 2 *in bauhnungum dhes chiuuarin iesuses, ad significandum illum verum iesum* 32, 10.

*beodan* st. v. *praedicare, constituere*: inf. *scal man ** beodan, praedicanda est* 21, 10 part. praet. *chibodan uuard, constitutum est* 12, 6.

*berahtnissi* f. *(jô) splendor*: nom. sg. 3, 21.

*beran* st. v. 'gebären, tragen': praes. 1. pl. *uuir ** ærliihho era beremes, gloriam * exhibemus* 43, 11 part. praes. sw. dat. sg. n. *dhemu berandin hreue, vulva* 23, 21 inf. dat. *[gi]bu za beranne, generationem tribuo* M. 33, 20.

*chi-beran, gignere, parere, generare*: praes. subj. 1. sg. *[ga]bere* M. 33, 19 praet. 1. sg. *chibar* 23, 18 3. sg. *chibar* 3, 9. 40, 2 *[gab]ar* M. 33, 8. 11 — part. praet. *ir ** uuardh chiboran chisaghet, illum dicit* (Arev. decuit) *nasci* 30, 7 acc. sg. m. st. *ist * araughit * christan iu chiboranan ioh chimartorodan, natus et passus ostenditur christus* 27, 7 *chiboranan chilauben* 23, 7. 30, 3 acc. pl. m. *andre gaborane ****, alios parere facio* M. 33, 18 — gen. sg. m. sw. *dhesses chiboranin sunes, gignendi filii* 3, 12 — mit Hilfszeitwörtern ein Passivum bildend, *nasci, generari*: inf. *chiboran uuerdhan* 2, 11. 24, 14 *chiboran uuerdhan scoldi, nasciturus esset* 36, 11 praes. 3. sg. *uuirdit chiboran, natus est* 22, 8. 24, 4 conj. 3. sg. *chiboran uuerdhe, nascatur* 3, 15 praet. 3. sg. *chiboran uuard* 3, 10. 36, 9 *uuard chiboran* 1, 14. 22, 3. 17. 21. 24, 6. 42, 16 *iu uuard chiboran, iam natum fuisse* 28, 13 *uuard * chiboran, in carne venit* 28, 16 *[uu]ard kaboran* M. 33, 27 *[uuard gabo]ran* M. 32, 10 conj. 3. sg. *kaboran uurti* M. 33, 29 — praes. 3. sg. *ist chiboran, natus est* 24, 12 conj. 3. sg. *sii chiboran, sit genitus* 1, 19.

*bergan* st. v. *abscondere*: part. praet. acc. pl. n. sw. *dhiu chiborgonun* 6, 3 — *ist siu chiborgan, absconsa est* 2, 18.

*berc* m. *(a) mons*: dat. sg. *berghe* (Hs. *berg$^{k}$e*) 42, 12 *sinaberge, monte sina* 13, 14 acc. pl. *berga* 34, 4.

*bi* praep. 1 c. dat. *bi sinemu fatere lebendemu, patre suo vivente* 38, 16 *bi sculdim* 43, 9 - - *suueri bi himilischin gote, jura per deum coeli* 33, 6.

2. c. acc. *bi mittingardes nara, propter redemptionem mundi* 30, 9.

3. c. instr. *bidhiu* v. *dher* — *bihuuiu* v. *huuer*.

*bîdan* st. v. c. gen. *exspectare*: inf. *uuir noh sculim siin quhemandes biidan*, *venturus adhuc exspectetur* 25, 10 — praes. 3. pl. *ist dhes dheodun bid*[*a*]*nt*, *erit exspectatio gentium* 34, 17 part. praes. *man* * *christes bidendi uuas*, *christus exspectandus esset* 34, 10 — pl. nom. m. *dhes dheodun endi liudi bidande uuarun*, *quem gentes et populi expectabant* 35, 7 praet. 3. sg. *beit* 29, 8.

*bi-fora* adv. temp. 'vorher': *auh hear bifora* 12, 12 *ęr bifora*, *ante* 28, 5 — mit Verben *chundida ir bifora*, *testabatur* 33, 8 *bifora chundida*, *adnuntiabat* 27, 4 *sindun bifora chichundidiu*, *pronuntiantur* 25, 14 — *bifora chimeinit*, *antea praedicata* 31, 3 — *bifora chu*[*atun*], *cecinerunt* M. 33, 24 · · *bifora sungun*, *cecinerunt* 25, 7.

*bi-iiht* f. *(i) confessio*: dat. sg. *biiihti* 20, 19.

*bi-lidi* n. *exemplum*: dat. pl. *bilidum* 4, 8.

*bim* v. *uuesan*.

*bi-namo* m. *cognomen*: dat. sg. *in binamin chinemnit*, *cognominabatur* 31, 6.

*bisscof-heit* f. *(i) sacerdotium*: acc. sg. 36, 4.

*bitdan* st. v. *deprecari*: part. praes. st. nom. pl. masc. wo das Femininum zu erwarten wäre *sindun dheodun bitdande*, *gentes deprecabuntur* 42, 20. 43, 4.

*bliidhnissa* f. *(jô)* 'Freude': dat. sg. *paradises bliidhnissu*, *paradiso* 29, 8.

*blint* adj. *caecus*: nom. pl. m. subst. *muotes blinde*, *mente cecati* 35, 15.

*blômo* m. *flos*: nom. sg. 39, 18 acc. *blomun* 40, 2.

*blôstar* n. *libamen*: nom. pl. *dhiu blostar iro ghelstro*, *libamina et sacrificia* 28, 2.

*blûghison* sw. v. II *dubitare*: praes. conj. 3. sg. hort. *ni bluchisoe eoman*, *nemo dubitat* 9, 5.

*fora-bodon* sw. v. II *prophetare*, *praenuntiare*, *praedicare*: part. praet. *ist chiforabodot* 6, 9 *sindun chiforabodot* 40, 11 *sii chiforabodot* 6, 17. 38, 16 *uuardh chiforabodot* 39, 2. 16 *chiforabodot uuardh* 36, 15.

*booh* n. *liber*: gen. pl. *boohho* 14, 4 dat. *boohhum*, *libro* 2, 13. 10, 5 *apicibus* 13, 8 *in isaies buohhum*, *in esaia* 17, 22.

*chi-bot* n. *praeceptum, imperium*: nom. sg. 22, 14 *huueo abrahames chibot uuas, dicente abraham* 33, 4 acc. 29, 5 dat. pl. *dhem aldom gotes chibodum, legali praecepto* 31, 15.

*brêuan* sw. v. I *adbreviare*: part. praet. nom. pl. f. *sindun chibreuido, adbreviatae sunt* 26, 1.

*fir-brehhan* st. v. *confringere*: praes. 1. sg. *firbrihhu* 6, 3.

*bi-bringan* st. v. *educere*: praes. 1. sg. *ih bibringu, educam* 34, 3.

*bruhtic* v. *uuidhar-bruhtic.*

*bruohha* f. *cingulum*: nom. sg. *bruohha sinero lumblo, cingulum lumborum eius* 40, 18.

*brust* f. (cons.) *uber*: dat. pl. *fona muoter brustum, ab ubere* 41, 22.

*chi-burt* f. *(i) navitas, generatio*: acc. sg. 2, 5. 7. 23, 17. 19. 25, 1. 30, 17 — gen. *chiburdi* 4, 5. 21, 20. 25, 9. 30, 2 *chiburdi bighin, generis ortum* 3, 17 *chumft christes chiburdi, ortum christi* 34, 19 — dat. *chiburdi* 1, 21 *after christes chiburdi, post adventum eius* 25, 17 *after dheru fleiscliihhun chiburdi, secundum carnem* 28, 13.

*burc* f. (cons.) *civitas, urbs*: nom. sg. 27, 8 acc. 27, 13. 22 dat. *burc* 24, 7. 26, 2.

*buuzssan* praep. c. acc. *procul*: *buuzssan einigan zuuiuun, procul dubio* 26, 10.

## *D*

*dac* m. *(a) dies*: dat. sg. *daghe* 12, 2. 42, 18 nom. pl. *daga* 38, 19. 39, 5 acc. *daga* 37, 10 dat. *dagum* 39, 9.

*dau* m. *(wa) ros*: nom. sg. *dher dau* 23, 22.

*daufin* f. *baptismum*: gen. sg. *daufin* 31, 20.

*daucgal* adj. 'geheim': nom. sg. n. st. attrib. *so daucgal chiruni, archana* 1, 21.

*deil* m. oder n. *(a)* 'Teil': dat. sg. *in dhemu eristin deile chuningo booho, in libro primo regum* 14, 3.

*ar-deilan* sw. v. I *judicare, arbitrari*: praes. 3. sg. *ardeilit* 40, 15 part. praes. *uuas * ardeilendi, arbitratus est* 23, 13.

*chi-deilan, destribuere*: praet. 3. sg. *chideilida* 31, 11 — vgl. *unchideilit.* *deili* vgl. *undeili.*

*derran* sw. v. I *nocere*: praet. conj. 3. sg. *deridi* 42, 13.

*ar-dîlen* sw. v. III *delere*: part. praet. *uuerdhe ardilet* 26, 5.

*diubil* m. *(a) daemon*: gen. pl. *diubilo* 29, 23.

*dôdh* m. *(a) mors*: acc. sg. *dodh* 30, 11 dat. *dode* 11, 18. 39, 2. 2 *dodhe* 43, 9.

*dôdh-liih* adj. *mortalis*: gen. pl. m. sw. subst. *dhero dodhliihhono, mortalium* 3, 19.

*dohter* f. *(r) filia*: nom. sg. 11, 21.

*dôm* m. *(a) domus*: dat. sg. *dome* 38, 1 — vgl. *hęr-duom, leididh-duom, uuîs-duom.*

*dor* n. *(a) porta*: nom. pl. *dor* 5, 21.

*dôt* adj. *mortuus, defunctus*: acc. sg. m. st. praed. *lastront inan ** chislaganan endi dodan* 30, 5 dat. m. absol. *after moysise dodemu, defuncto moyse* 31, 14.

*drado* v. *dhrato.*

*dragan* st. v. *portare*: praet. 3 sg. *druoc* 23, 2.

*drîban* st. v. *minare*: praes. 3 sg. *dribit* 41, 14.

*ar-drîban, expellere*: part. praet. dat. pl. n. absol. *allem sundono chunnum ardribenem, omnibus vitiorum gentibus* (Arev. *generibus*) *expulsis* 31, 21.

*drugidha* f. *simulacrum*: acc. sg. *drugidha* 29, 23.

*druhtin m. (a) dominus*: nom. sg. 4, 2. 11. 5, 15. 16. 6, 7. 7, 1. 6. 8, 18. 19. 9, 1. 7. 8. 17. 19. 10, 3. 3. 12. 13. 17. 11, 5. 12, 2. 7. 9. 11. 13, 16. 18, 10. 19, 2. 20, 16. 21, 12. 24, 10. 11. 15. 19. 26, 13. 16. 28, 12. 31, 17. 32, 16. 33, 2. 34, 6. 36, 16. 37, 8. 8. 39, 4. 5. 12 *truhtin* M. 33, 19 acc. *druhtin* 20, 3. 10. 32, 13. 40, 3 *deum* 33, 9 — gen. *druhtines* 7, 10. 10, 8. 12, 15. 20. 15, 1, 5. 17, 11. 18, 13. 19, 4. 31, 3. 34, 2. 37, 5. 40, 5 *dhes nerrendin druhtines, salvatoris* 11, 8 — dat. *druhtine* 7, 6. 8, 21. 9, 2. 19. 10, 14. 12, 4. 9. 33, 15 dat. anstatt nom. wegen Angleichung an einen vorhergehenden Dativ *liihhet imu druhtine, placet sibi dominus* 32, 18 *truhtine* M. 32, 26.

*duoan* anom. v. *facere*: praes. conj. 1 sg. *ih duoe* 16, 10 imp. 2 sg. *duo, pone* 33, 5 1 pl. *duoemes, faciamus* 7, 14. 16, 16 — praet. 3 sg. *deda* 12, 18 *deta* 16, 11 part. praet. *uuard chidaan* 27, 19. 35, 3.

*chi-duoan, facere*: praet. 3 sg. *chideda* 12, 16. 13, 1 (M. *teta* 35, 25) *chiteda* 16, 1.
*duri* f. *(i) porta*: acc. pl. *duri* 5, 20.

## *Dh*

*dhanan* adv. *exinde*: *dhanan uzs* ** *aruuorpanan, projectum* 29, 5 *ardhans* * *dhanan uuzs, traxit exinde* 42. 10.
*chi-dhanc* m. *(a) intellectus*: nom. sg. 40, 6.
*dhanne* 1. adv. 'dann'. Das Adverbium ist oft des Nachdrucks halber in den deutschen Text eingeführt a) in Aussagesätzen 25, 4. 29, 2. 39, 7 b) in Fragesätzen *huuer ist dhanne, quis est igitur* 5, 1 *nam quis est* 9, 8 *quis* 24, 13 *** [*da*]*nne, quis est ergo* M. 32, 20 c) in Nachsätzen 1, 8. 3, 6. 5, 9. 26, 11; *dhanne* 1, 14 ist Adverb obgleich im lateinischen Texte *quando* steht; *in dhiu auh dhanne dhazs ir, in eum vero qui* 16, 12.
2. conj. *quando* 1, 4. 43, 1 *dhanne uuir in andreidim dhurahfaremes* 30, 13 — *dum* 8, 4 *dhanne sie inan selbun chisahin, dum videretur* 29, 21 — nach Comparativen *minnerum dhanne got, minus a deo* 23, 10 *eines min dhanne fimfzuc iaaro,* 'XLIX. 26, 19 *mera* * *dhanne, plus quam* 27, 1 *aer denne, antequam* M. 33, 8 *aer danne* M. 33, 10 — in Verbindung mit *ibu, ibu dhanne, quod si* 6, 15.
*dhar* adv. 1 demonstr. *ibi* 16, 4. 15. 18, 8. 24, 12. 25, 15. 41, 17 *dhar auh, ibi etiam* 41, 7 *so dhar auh ist, item ibi* 2, 20 — ohne entsprechendes Wort im lateinischen Texte 5, 10. 14, 17. 20. 16, 14. 19. 18, 21. 21, 2. 24, 14. 25, 18. 38, 22. 41, 12. 20 — *dhar haldan, celebrare* 28, 4 *dhar chisetzit, statuta* 27, 18 *dhar uuas ih, aderam* 1, 3 — *dhar after* 17, 4 *sequenter* 20, 12 *saar dhar after* 14, 11 *dhar after saar, consequenter* 18, 8 *dhuo saar dhar after, rursus* 23, 18 *so dhar auh after ist chiquhedan, sic enim subjungitur* 7, 16 *dhar ist after chiscriban, sequitur* 24, 10 *dhar after auh* * *quhidit, subjecit* 27, 11 *dar after, unde inferius* M. 33. 14; *dhar uuidhar setzan, proponant* 25, 3 — *dhar* wahrscheinlich

Schreibfehler für *dher*, *seegi got dhar sprah, ecce deus qui loquitur* 17, 13.

2 relativ *cum* 5, 6 *dhar ir quhad, cum diceret* 7, 14 — *dum* 5, 7 — *Isaias so festinoda dhar ir quhad, Esaia testante qui dicit* 2, 4 *dhar ir quhad, dicendo* 14, 16. 18 *dicens* 24, 2 *after moyses quhidim, dhar ir quhad, secundum moysi sententiam dicentis* 21, 11 *in dhea chiheizssenun lantscaf, dhar honec endi miluh springant, ad terram repromissionis melle et lacte edentem* 32, 3 *dhazs heftida auur zi gote, dhar ir after dhiu quhad, deo rursus adjecit* 12, 22.

*dhazs* conj. 1 in Absichtssätzen *ut* — das Verbum im Praes. Conj. 5, 17. 26, 2. 4 *ih uuillu dhazs dhu firstandes* 6, 5 — das Verbum im Praet. Conj. 28, 4. 21. 29, 9. 14. 20. 22. 42, 11 — das Verbum im Praet. Ind. 13, 2. 16. 22. 20, 9. 32, 9.

2 in Folgesätzen *ut*, das Verb. im Ind. 37, 10. 43, 7 *so bifangolode sindun simbles dhazs sie ni eigun eouuihd huuazs sie dhar uuidhar setzan, conclusi dum non habeant quod proponant* 25, 2.

3 in Substantivsätzen: a) in Subjectssätzen *quia* (Verb. ind.) *chiuuisso ist dhazs* 43, 19 — *quod* (Verb. ind.) *chiuuisso dhazs* 22, 19 — *ut* (Verb. conj.) *ist chiscriban dhazs* 16, 9 *za ** daz* M. 33, 22 — im Lateinischen Accusativ mit Infinitiv (Verb. ind.) *uuaar ist dhazs* 24, 21. 34, 19 *zi firstandanne ist dhazs* 38, 22 *zi chilaubanne ist dhazs* 38, 15 *zi uuizssanne ist dhazs* 3, 7 *armarit ist dhazs* 1, 12 *araughit ist dhazs* 27, 8. 32, 15 *chichundit ist dhazs* 1, 15 *archennit ist dhazs* (Hs. *dhazs/dhazs*) 26, 11 (Verb. conj.) *araugit ist dhazs* 13, 8 *chiquhedan uuird dhazs* 30, 9.

b) in Objektssätzen *quia* (Verb. ind.) *archundan dhazs* 4, 10 *bauhnan dhazs* 31, 13 *bichennen dhazs* 11, 4 *firstandan dhaz* 30, 6 *quhedan dhazs* 12, 14 *uuizssan dhazs* 12, 6 — *quod* (Verb. ind.) *saghen dhazs* 37, 8 — *ut* (Verb. conj.) *heidhanliih ist eomanne zi chilaubanne dhazs* 6, 21 - im Lat. Acc. mit Inf. (Verb. ind.) *bichnaan dhazs* 6, 18 *chundan dhazs* 5, 15. 33, 9 *chichundan dhazs* 13, 2. 22, 2 *chioffanon dhazs* 28, 11 *fal*

*ardeilan dhazs* 23, 13 (Verb. conj.) *chilauban dhazs* 6, 16 *chundan dhazs* 20, 1 *quhedan dhazs* 25, 5. 35, 10 *uuanan dhazs* 38, 5 *unchilaubo ist dhazs* 13, 11 — im Lateinischen Gerundivum *ni sindun zi chilaubanne, dhazs sii dhrii goda siin so sama so, non autem sicut ** ita et tres dii credendi sunt* 21, 7. — Andere Constructionen im Lateinischen *dhazs ist nu so leohtsamo zi firstandanne dhazs dhiz ist chiquhedan in unseres druhtines nemin, quod in persona specialiter christi domini nostri accipitur* 7, 9 *firnim dhanne dhazs dhar ist christ chizeihnit, intellege christum* 5, 10 *in dhiu auh dhanne dhazs ir oba dem uuazsserum suueiboda, in eum* (Arev. *eo*) *vero qui superferabatur aquis* 16, 12.

4 *umbi dhazs, quia: hear quhidit umbi dhazs christus got endi druhtin ist* 4, 1.

*dhecchan* sw. v. I *velare*: praet. 3 pl. *dhehhidon* 20, 7 *dhecchidon* 20, 8.

*ant-dhecchan, revelare, detegere*: part. praet. st. nom. sg. f. praed. *huuemu siu uuard antdhechidiu* 2, 23 gen. pl. f. appos. *lugino antdhecchidero* 35, 16.

*dheoda* f. *(ô) plebs*: dat. sg. *dheodu, plebibus* 41, 20 plur. *(n)* gentes nom. *dheodun* 6, 10. 12, 3. 33, 18. 22. 34, 17. 35, 6. 42, 2. 20. 43, 4 acc. *dheodun* 5, 18 dat. *dheodom* 10, 19. 17, 20: auch *dheodum* 11, 12 oder diese Form könnte der Dativ eines Masculinums *deot* sein, vgl. Br. Gr. § 208. 4. — vgl. *uuerodheoda, elidheodic.*

*dheoh* n. *femur*: acc. sg. 33, 6 dat. *dheohe* 33, 11 dat. pl. *dheohum* 34, 15. 22.

*dheonon* sw. v. II c. dat. *servire, deservire*: part. praes. nom. pl. n. praed. *sindun dheonondiu, deserviunt* 24, 21 praet. 3 pl. *dheonondon* 11, 3.

*dher* pron. I demonstr. *is, ille, hic, qui*: nom. sg. m. *dher* 6, 18. 34, 15. 37, 2 *ille* 38, 16. 41, 15 — nom. f. *dhiu chiuuisso ist bighin, origo scilicet* 3, 1. — nom. n. *dhazs* 7, 7. 12, 21. 30, 14 *id* 26, 17 *dher ist dhazs (= chind) chiuuisso dher, ille est utique qui* 41, 15 *dhazs * ist ubarhepfendi ** huuer * mac izs * chirahhon, quod super ** est quis * potest narrare* 3, 3 *dhazs ist, id est*

31, 18. 32, 4, 33, 19 *quod est* 42, 12 *dhesiu gardea fona dheru iesses uurzun dhazs ist dhiu unmeina magad maria, haec virga de radice iesse virgo est maria* 39, 22 — acc. sg. m. *dhen, illum* 7, 19 — acc. n. *dhazs* 1, 22 *illud* 1, 18 *ubar dhazs ist (ubar ist* M. 35, 20), *superest* 12, 12 *eomaer furi dhazs, ultra illuc* 28, 3 *daz* M. 33, 25 — gen. sg. m. *dhes* 30, 19. *eius* 8, 15. 37, 16. 39, 9 *cuius* 40, 20. 41, 4 — gen. n. *dhes* 31, 8. 35, 2 *eius* 27, 16 *huuer sih dhes biheizssit sia zi archennenne, quis confitebitur nosse* 2, 8 *oh dhes sindun unchilaubún iudeoliudi dhazs* ** *bidhiu huuanda, sed hinc isti* ** *non putant* * *eo quod* 13, 10 *sindun siniu zeihhan dhes bifora chichundidiu, signa eius pronuntiantur* 25, 14 — dat. sg. m. *dhemu, eo* 37, 20 *oba dhemu, super eum* 40, 10 *dhemu siin riihhi, regnum illius* 38, 13 *dhemu neouuihd nist suuozssera, qua nihil dulcius* 32, 5 — dat. f. *in dheru, per ipsam* 29, 15 — dat. n. *dhemu oba, super illud* 20, 5 — instr. sg. n. adv. *adam ist dhiu chiliihho uuordan so, adam factus est quasi* 17, 5 *endi dhoh dhiu huuedheru nu dhazs, ubi tamen ut* 16, 21 *endi dhoh dhiu huuedheru* ** *ni, non autem* 21, 5 *dhoh dhiu huuedheru, tamen* 30, 4 *diu* M. 33, 17 — *dhiu* in Verbindung mit Praepositionen: *after dhiu* adv. 12, 22 *post haec* 17, 15; conj. *aefter dhiu, post* 4, 3 *after dhiu so, postquam* 38, 9 — *hear aer dhiu* adv. 30, 14 *bidhiu* adv. *ideo* 22, 20. 32, 7 *endi bidhiu, ideoque* 27, 2 *bidhiu nu ibu* * *huuer, idcirco si* ** *quis* 2, 6 *bidhiu auur, propterea* 4, 18 *ideo autem* 40, 9 *huuanda sie* * *christan arsluogun bidhiu, quia ipsi christum interemerunt inde* 28, 9; conj. *see bidhiu, quia ecce* 10, 22 *bidhiu quham gotes sunu* ** *dhazs, venit* * *filius dei* ** *ut* 29, 19; *huuanda bidhiu, nam* 31, 4; *bidhiu huuanda* conj. im Nachsatz 39, 19 *eo quod* 3, 13. 13, 12 *quia* 11, 21. 23, 1. 2. 24, 16. 17. 19 — im Vordersatz, *ideoque quod* 3, 2 — *in dhiu* * *dhazs* conj. *in eo quia* (Hs. *in eum qui*) 16, 12 — *innan dhiu* conj. *dum* 23, 11. 41, 2. 42, 2 *donec* 34, 15.

nom. pl. m. *dhea* 7, 20 acc. m. *dhea* 42, 3 *ea* 15, 16 acc. n. *dhiu alliu, eos* 41, 14.

2. Artikel und demonstratives Adjectivum: nom. sg. m. *dher* 2, 6. 10. 6, 21. 22. 9, 6. 10, 6. 14, 8. 12. 14. 17, 10. 20. 18, 12. 19, 13. 20, 9. 22, 16. 23, 22. 24, 8. 15. 25, 19. 26, 12. 28, 14. 29, 9. 31, 5. 32, 7. 33, 20. 34, 12. 39, 13. 40, 12 *der* M. 33, 7. 9 [*de*]*r* 33, 14 *dher druhtin, ille dominus* 9, 8. 10, 12 — *dher selbo* 17, 17 *idem* 1, 19. 12, 10. 13, 3. 15, 13. 19, 22. 27, 12. 34, 5 *hic* 31, 7 *ipse* 24, 4. 8. 34, 17. 37, 14 *qui* 39, 15 *quique* 11, 18 *dheselbo* (Hs. *dʰe*), *idem* 42, 14 — nom. f. *dhiu* 2, 21. 3, 17. 21. 26, 3. 27, 8. 30, 2. 39, 22. 42, 22 *d(i)u* M. 33, 10 *dhiu eina* (Hs. *dhea einun*) 9, 13 *dhiu iesses uurza* (Hs. *dher iesses uurzun*) 42, 18 *dhiu chrumba nadra, ille serpens tortuosus* 42, 8 — *dhiu selba, ipsa* 17, 6. 43, 11 — nom. n. *dhazs* 4, 3. 20, 20. 35, 11. 41, 21 *dhazs chisendida, quod mittitur* 15, 20 — acc. sg. m. *dhen* 5, 8. 14, 21. 16, 14. 17, 16. 23, 3. 28, 6. 34, 1. 22. 39, 16. 40, 2 *dhen selbun, ipsum* 42, 19. 43, 3 *eundem* 18, 15. 34, 1 *quem* 20, 10 *umbi dhen selbun dhen, de quo* 12, 19 *den selbun* M. 33, 3 acc. f. *dhea* 13, 4. 16, 22. 19, 6. 13. 25, 12. 27, 13. 22. 31, 10. 19. 32, 2. 34, 18 *umbi dhea sine euuigun chiburt, de illa aeterna nativitate* 23, 16 *dhea zuohaldun sine chiburt, nativitatem* 23, 19 *dhea selbun euua* 29, 18 — acc. n. *dhazs* 17, 8. 21, 19. 24, 11. 28, 1. 29, 4 *dhazs selba, idem* 14, 22 *umbi dhazs selba, hinc illud* 2, 12 — gen. sg. m. *dhes* 2, 13. 5, 11. 11, 7. 12, 17. 13, 7. 16, 8. 23, 8. 24, 1. 26, 21. 27, 3. 28, 7. 31, 12. 32, 4. 40, 10. 41, 22. 43, 21 *dhes chiuuarin iesuses, illum verum iesum* 32, 11 *dhes chisendidin, qui mittitur* 18, 13 *dhes selben, cujus* 30, 16 — gen. f. *dhera* 2, 21. 4, 4. 8, 6. 15, 11. 16, 20. 17, 8. 18, 16. 19, 14. 18. 20, 21. 21, 20. 21. 22, 12. 25, 8. 28, 19. 30, 15. 18. 31, 19. 39, 8. 42, 6. 12 [*de*]*ra* M. 33, 12 *dhera dhrinissa, cujus trinitatis* 20, 1 *dhera selbun, cujus* 17, 9 *eiusdem* 21, 3 — gen. n. *dhes* 4, 8. 9, 22. 13, 22. 19, 16. 17. 22, 1. 27, 17. 29, 13. 30, 12. 31, 7. 11. 32, 8. 35, 2. 43, 1. 13 — dat. sg. m. *dhemu* 1, 15. 3, 16. 6, 8. 10, 2. 11, 10. 12, 13. 15, 4. 16, 4. 18, 2. 20, 22. 21, 5. 25, 20. 27, 15.

42, 11 *fona dhemu fater, ab eodem patre* 9, 10 *dhemu, illo* 38, 15 *in dhemu daghe* 12, 2. 42, 18 *dhemu selbin, quo* 40, 3 — dat. f. *dheru* 1, 20. 11, 12. 13, 18. 19, 20. 22, 16. 26, 2. 27, 20. 28, 12. 31, 14. 39, 21. 40, 22. 41, 7. 11. 19. 43, 10 *deru* M. 32, 16 *dheru sineru, eius* 39, 18 *dheru selbun, ipsa* 5, 5. 24, 6 *deru selbun* M. 33, 2 — dat. n. *dhemu* 14, 1. 3. 15, 6. 16, 1. 6. 23, 21. 25, 11. 32, 20. 35, 9. 43, 16 *in dhemu uuorde, quo verbo* 33, 7. pl. nom. m. *dhea* 5, 3. 7, 12. 20, 4. 18. 21, 2. 8. 23, 5. 24, 22. 25, 7. 26, 9. 14. 35, 7. 41, 19 — nom. n. *dhiu* 28, 2 — acc. pl. m. *dhea* 32, 19. 41, 5 *dea selbun, ipsis* M. 33, 6 — acc. f. *dheo* 32, 4 — acc. n. *dhiu* 6, 3 *untazs dhiu selbun christes chumfti ziidh, ad praesens tempus* 26, 21 — gen. pl. m. *dhero* 3, 18. 7, 3. 9, 15. 13, 5. 16, 18. 18, 1. 11. 21, 6. 24, 12. 25, 16. 26, 7. 42, 7. 19 — gen. f. *dhero* 35, 15 — dat. pl. m. *dhem* 20, 13. 21, 12. 27, 21. 41, 3. 11 — dat. f. *dhem* 27, 5. 28, 18 — dat. n. *dhem* 16, 13. 31, 15.

3. pron. relat. *qui*: nom. sg. m. *dher* 9, 9. 10, 13. 24, 9. 13. 31, 17. 34, 16. 35, 1. 22. 37, 13. 21. 38, 12. 39, 13. 41, 15 *ih bim druhtin dher dhih nemniu* 6, 7 *dher anaebanliih ist gote, cujus una imago cum deo est* 8, 15 *umbi dhen dhrittun heit dher fona suni ist, de tertia persona id est de filio* 17, 16 — nom. f. *dhiu* 19, 19. 40, 2 *dhiu chiholan ist, latet enim* 2, 15 — nom. n. *dhazs* 1, 17 — acc. sg. m. *dhen* 8, 1. 19, 1. 27, 3. 30, 2 *umbi dhen, de quo* 9, 18. 19, 2. 32, 11. 16. 34, 5. 39, 3 *umbi dhen selbun dhen, de quo* 12, 19 (vgl. Anm.) — acc. f. *dhea* 11, 13. 42, 9 — gen. sg. m. *dhes* 5, 17. 12, 14. 30, 10. 35, 6 *endi dhes selben christes dhes uuir iu sinera manniscnissa chiburt ** chichundidom, et cujus demonstrata est ** humana nativitas* 30, 16 — dat. sg. m. *dhemu, cui* 4, 12. 10, 6. 14, 6 *fora dhemu, ubi ei* 6, 10 *zi dhemu, ad quem* 23, 15 *fona dhemu, de quo* 25, 6 [*fon*]*a dhemo* M. 32, 13.

pl. nom. m. *dhea* 18, 12 *dea* M. 33, 24 *d*[*ea*] M. 33, 6 — acc. m. *uuir dhea christ chihaloda, redempti* 43, 8 — acc. n. *dhiu* 28, 2 — dat. m. *dhem* 42, 8 — dat. n.

*in dhem sindun zisamande chizelide, quae simul faciunt* 26, 18.

4. pron. demonstr.-relat. *qui:* sg. nom. m. *dher* 10, 20. 15, 19. 21. 16, 11. 11. 24, 5. 6. 35, 5. 40, 15 *ille qui* 40, 22 *huuer ist dher, quis* 36, 5 — nom. n. *dhazs* 38, 8 — acc. m. *fona iuda dhen mina berga chisetzit, de juda possidentem montes meos* 34, 4 — acc. n. *bitdande dhazs ** chisehet arfullit uuordan, deprecabuntur quod * cernitur fuisse completum* 43, 4 acc. nom. *dhazs so zi chilaubanne mihhil uuotnissa ist, quod ita existimare magnae dementiae est* 8, 10 — gen. m. *mihhil undarscheit ist undar dhera chiscafti chiliihnissu endi dhes izs al chiscuof, distet imago creaturae ab eo qui creavit* 8, 7 *dher selbo ist dhes dheodun bidant, ipse erit expectatio gentium* 34, 17 — dat. pl. m. *sie uuerdant zi scaahche dhem im aer dheonodon* 11, 2 *zi dheodom dhem euuuih biraubodon, ad gentes quae exspoliaverunt vos* 10, 19.

*dhese* pron. demonstr. *iste, hic:* sg. nom. m. *dhese, iste* 5, 1. 12, 8. 24, 12. 13. 39, 12. 40, 15 — nom. f. *dhesiu* 11, 6. 39, 21 — nom. n. *dhiz, haec* 6, 16 (ausgelassen M. 34, 14) 32, 19 *dhazs ist ** zi firstandanne dhazs dhiz ist chiquhedan in unseres druhtines nemin, quod in persona ** domini nostri accipitur* 7, 9 *huuemu ist dhiz nu zu quhedanne, cui ergo dicitur* 8, 12 *ni bluchisoe eoman ni dhiz sii * dher ander heit godes, nemo dubitat secundam esse personam* 9, 5 *neo nist zi chilaubanne dhazs fona dhemu salomone sii dhiz chiforabodot, numquid de illo salomone creditur prophetatum* 38, 16 *dhiz uuard al so chidaan* 27, 18 *dhiz ist dhiu sahha, haec est causa* 30, 2 acc. m. *dhesan selbun* (M. [*de*]*san* 34, 1) *hunc* 5, 12 — acc. f. *dhesa, hanc* 24, 1 *dheasa stat, hic locus* 43, 16 *dhesa selbun, eandem* 14, 2 — acc. n. *dhiz* 39, 19 *haec* 5, 15. 7, 5 *umbi dhiz, unde* 7, 2 *diz, ista* M. 33, 24 *dhiz chisiuni, visionem* 25, 22 *al dhiz, cuncta* 1, 8 *dhiz al, haec omnia* 25, 6 *quae omnia* 36, 6 *dhiz susliihhe, haec omnia* 38, 4 — gen. m. *dhesses* 3, 12 — gen. n. *dhesses uuortes, sermonem* 25, 21 — dat. m. *in dhesemu quhide, in qua sententia* 9, 4 — dat. f. *mit dheseru urchundin,*

*quo testimonio* 9, 13 *in dheseru urchundin, quo testimonio* 15, 9 [*in al*]*leru deseru urchundi, quibus omnibus testimoniis* M. 33, 21 — instr. n. *fona dhesiu, ex quo* 37, 21 *desiu* M. 33, 15.

pl. acc. n. *dhesiu heilegun foraspel, omnem hanc prophetiam* 24, 22 — dat. m. *in dhesem dhrim heidem, in tribus personis* 13, 21.

*dhiin* pron. poss. *tuus:* sg. nom. m. *dhiin got* 4, 20 *got dhin* 13. 16 *dhiin* 21, 12 — nom. n. attrib. *dhiin* 4, 14 — acc. m. attrib. *dhinan* 16, 10. 38, 11. 21 *dhinen* 37, 12 — acc. f. attrib. *dhina* 33, 5 gen. n. attrib. *dhines* 4. 16 — gen. f. attrib. *dhinera* 20, 17. 23, 22. 36, 18 — dat. m. attrib. *dhinemu* 33, 17. 43, 22 — dat. f. *oba dheru dhineru heilegun burc, super urbem sanctam tuam* 26, 2. pl. nom. m. *dhine daga* 38, 19 — acc. m. *dhina daga* 37, 10 — dat. m. attrib. *dhinem* 4, 21. 26, 1. 37, 11. 13. 38, 10. 12. 20.

*ar-dhinsan* st. v. *rapere, trahere:* inf. 41, 1; praet. 3 sg. *ardhans* 42, 10.

*chi-dhinsan, contrahere:* praes. 3 sg. *zi inu chidhinsit, ad se contrahat* 43, 15.

*dhoh* 1 adv. 'doch' 20, 21 *vel* 29, 14 *dhazs dhanne sie inan selbun chisahin, dhoh so chilaubidin, ut dum videretur, crederetur* 29, 21 *dhoh dhiu huuedheru, tamen* 16, 21. 30, 4 *autem* 21, 5; 2. conj. c. conjunctivo *dum* 9, 21 *etsi* 30, 3 *dhoh ir in cyres nemin quhadi, sub persona cyri* 5, 14.

*dhrâto* adv. 'sehr': *so dhrato mihhil undarscheit ist, multum distet* 8, 5 *oba dhrato hohemu hohsetle, super solium excelsum* 20, 3 *siin grab ist auur so drado ęruuirdhic, sepulchrum autem eius in tantum est gloriosum* 43, 7.

*dhrii* num. *tres:* nom. pl. m. attrib. *dhrii* 21, 7. 8 *dhea dhri sanctus, ter sanctus* 21, 2 *dhrie* 13, 20 — acc. m. subst. *dhri* 15, 18 — gen. m. *dhrio* 21, 6 *dhero dhrio heido gotes, trinitatis* 13, 5 — dat. m. attrib. *dhrim* 13, 21. 19, 11. 12. 21. 21, 9.

*dhrî-falt* num. multipl. *trinus:* st. acc. sg. m. appos. *drifaldan* 20, 10 — sw. dat. sg. m. *dhemu dhrifaldin*

20, 22 — acc. f. *dhea dhrifaldun* 19, 13 (Hs. *dhea dhrifaldiu)* 20, 18.

*dhrînissa* f. *(jô) trinitas:* acc. sg. *dhrinissa* 14, 3. 19, 6 gen. *dhrinissa* 15, 11. 16, 20. 17, 9. 9. 18, 16. 20, 1. 21. 21, 21 *dhera selbun almahtigun dhrinissa, eiusdem trinae omnipotentiae* 21, 4 dat. *dhrinissu* 13, 18. 19, 20.

*dhritto* num. ordin. *tertius:* nom. sg. *dher dhritto* 18, 12 acc. *dhen dhrittun* 17, 16.

*dhu* pron. 2 pers. *tu:* nom. sg. *dhu* 4, 17. 5, 8. 6, 5. 12, 6. 13, 15. 21, 12. 23, 9. 37, 10. 11. 38, 9. 20 acc. *dhih, te* 4, 19. 12, 18. 13, 2. 23, 18 *dih* M. 32, 15 *freuuui dhih, laetare* 11, 21 *dher dhih nemniu, qui voco nomen tuum* 6, 7 dat. *dhir, tibi* 6, 4. 26, 17. 37, 8. 9 *dhir fora, ante te* 5, 22 *fora dhir* 37, 21 *zi dhir, ad te* 12, 8 *after dhir. post te* 37, 12. 38, 12 *chidhuuingu dhir, humiliabo* 5, 22 *in dhir mitteru, in medio tui* 12, 1. 5.

pl. nom. *er, vos* 11, 3 acc. *euuuih, vos* 10, 20. 20 dat. *eu* 4, 9 *undar eu mittem. in medio tui* 17, 13.

*chi-dhûhan* sw. v. I *exprimere:* praes. 3 sg. *chidhuhit* 43, 2.

*dhuo* 1 adv. 'dann' 28, 1. 29, 5. 35, 4 *noh dhuo* 29, 9 *dhuo, autem* 33, 13 *saar so dhuo, statim enim* 35, 3; im Nachsatz 23, 12. 28, 20 im Vorder- und Nachsatz *endi so ir auur dhuo ni uuas ** gab dhuo, et cum ille non ** dedit* 29, 12. 14 *oh so ir dhuo ** dhuo az iungist, sed cum ** tandem* 29, 16. 18 — im Vordersatz *dhuo* conj. im Nachsatz adv. *zi dhemu dhuo fater ** quhad ** dhuo saar dhar after araughida, ad quem dum pater ** diceret ** rursus * ostendens* 23, 15. 18.

2 conj. *quando* 1, 2. 6. 11, 14 *fater meinida dhar sinan sun dhuo ir chiminnan chneht nemnida, pater filium dilectum puerum vocat* 18, 21 *dhuo ir quhad* 14, 12. 19, 3 *dicens* 23, 20 *dhuo ir sus prędicando quhad, sic praedicat dicens* 19, 7 *dhuo ir sus quhad, dicendo* 20, 2 *dhuo ir scalches chiliihnissa infenc, formam servi accipiens* 23, 14 *dhiz uuard al so chidaan ziuuare dhuo titus after dheru christes passione quham, post passionem christi venit titus* 27, 19 *dher selbo infenc haerduom dhes israhelischin folches dhuo ir dhes leididh uuardh, hic enim ** dux*

*effectus principatum obtinuit* 31, 8 *gafestinota duo er gu[ad], confirmans ita annunciat* M. 33. 4.

*dhurah* praep. c. acc. *per* 1, 16. 5, 13. 10, 9. 10. 14, 9. 10. 19. 16, 18. 18, 14. 23, 7. 29, 10. 31, 18. 19. 33, 16. 34, 1. 36, 14. 39. 3. 13. 15 *propter* 22, 5. 30, 7 *a* 28, 6 *ob* 29, 5 *dhurah zachariam, in zacharia* 10, 16 *dhurah iro grimmin, pervicacia* 35, 8 *dhurah unsih, pro nobis* 41, 16.

*dhurah-chunt* adj. *manifestus:* nom. sg. n. praed. *dhurahchunt* 3, 8.

*chi-dhuuingan* st. v. *humiliare:* praes. 1 sg. *chidhuuingu* 5, 22.

## *E*

*eban-chiliih* adj. *aequalis:* praed. nom. sg. m. *ebanchiliih* 23, 13.

*eban-chiliihnissa* f. *(jô) aequalitas:* acc. sg. 19, 14.

*eban-uuerc* n. *cooperatio:* gen. sg. *chraft des ebanuuerches, cooperationem potentiae* 19, 18.

*edhili* n. *genus, tribus:* acc. sg. *ędhili* 30, 20 gen. *edhiles* 33, 9 dat. *edhile* 35, 12 *ædhile, tribu* 36, 11.

*eigan* v. praet.-praes. *habere:* praes. 3 pl. *eigun* 25, 3. 41, 20.

*ein* numer. *unus:* nom. sg. m. st. attrib. *ein* 13, 18. 21 subst. *ein zi andremu. alter ad alterum* 20, 14 — nom. f. praed. *ein* 19, 19 · nom. n. attrib. *ein* 35, 17 — acc. m. praed. *einan* 20, 11 — acc. f. attrib. *eina* 21, 10 *ein* durch Versehen für *eina* 20, 21 — gen. m. subst. *eines* 20, 6 — gen. n. adv. *eines, semel* 36, 19 *eines min dhanne fimfzuc*, XLIX 26, 19 — dat m. *in einemu hantgriffa, in pugillo* 19, 18 appos. *fater einemu, solum patrem* 3, 8 — dat. f. attrib. *einеru* 20, 19.

sw. nom. sg. m. *eino got, deus unus* 13, 16. 21, 13 *deus* 21, 14 — nom. f. attrib. *dhea einun gotnissa* fehlerhaft für *dhiu eina* 9, 13 (vgl. Anm.)

*ein-huuelih* pron. indef. *unus:* nom. sg. m. *so einhuuelih unser, quasi unus ex nobis* 17, 6.

*einic* pron. indef. *ullus, quis:* nom. sg. m. subst. *einic, quis* 6, 15 *ni * eo einic, nullus* 6, 13 attrib. *ni bileiph noh einich altari noh einich offerunc ghelstar so sama ni bileiph im einich chuninc noh einich sacerdos iudeolindim, nullum altare, nullum sacrificium, ita nullus rex, nullus*

*sacerdos remansit iudaeis* 35, 17. 18. 19. 20 *noh einich lughin, neque enim mendax* 35, 21 — nom. f. attrib. *einic* 2, 2 — acc. m. attrib. *einighan* 23, 12 *einigan* 26, 10 *quem* 35, 11 *enigan unuuillun, corruptionem* 43, 20 — gen. pl. f. *ano einigero ziteo bigin, sine tempore* M. 33, 13.

*einnissa* f. *(jô) unitas:* acc. sg. 17, 1. 19, 18.

*ein-uuerc* n. *cooperatio:* gen. sg. *einuuerches* 15, 12.

*eitar* n. *venenum:* acc. sg. (od. pl.) *eitar predigon, venena praedicare* 42, 3.

*eli-dheodic* adj. *alienigena:* sw. acc. sg. m. *dhen elidheodigun* 35, 1.

*endi* conj. *et* 1 zur Verbindung von Sätzen und Verben gebraucht 3, 9. 16. 4, 17. 5, 5. 19. 20. 20. 22. 6, 3. 5. 7, 15. 17. 18. 8, 16. 9, 1, 12. 10, 10. 11, 1. 3. 15. 20. 22. 12, 2. 4. 5. 6. 16. 18. 13, 1. 14, 10. 15, 3. 15. 17. 19. 20. 16, 2. 11. 21. 17, 19. 18, 3. 4. 9. 12. 19, 9. 20, 7. 8. 11. 14. 21, 13. 14. 22, 9. 10. 14. 20. 23, 4. 6. 7. 20. 24, 3. 4. 6. 25, 13. 21. 26, 1. 3. 5. 6. 7. 27, 8. 9. 12. 13. 15. 16. 21. 22. 28, 1. 19. 29, 11. 15. 20. 23. 30, 16. 31, 10. 14. 32, 6. 18. 33, 20. 34, 1. 3. 8. 16. 35, 4. 36, 17. 21. 37, 1. 2. 5. 6. 14. 15. 18. 19. 22. 38, 1. 2. 13. 19. 39, 5. 6. 7. 8. 11. 18. 40, 4. 8. 18. 42, 21. 43, 17 *enti* M. 33, 8. 19 [*e*]*nti* M. 32, 15 ohne entsprechende Conjunction im Lateinischen 8, 2. 14, 11. 18, 7. 20, 4. 28, 15. 22. 32, 13 *ent*[*i*] M. 33, 17 — *que* 29, 22 *endi bidhiu, ideoque* 27, 2 *endi auh, et* 17, 4. 19, 16. 24, 9. 39, 10 *quoque* 19, 5 *nam et cum* 15, 21 *endi auh ibu, item si* 8, 18 *endi ioh* 7, 7 *endi huuer, nam quis* 9, 7 *endi dhoh* 20, 21 *endi dhoh dhiu huuedheru* ** *hear, ubi tamen* 16, 21 *endi dhoh dhiu huuedheru* ** *ni, non autem* 21, 5 *enti, dum* M. 33, 29.

2. Zwischen Substantiven (vgl. *ioh) endi, et* 4, 2. 6, 19. 21. 7, 1. 8, 7. 9, 3. 3. 14. 13, 9. 9. 12. 19. 19. 14, 17. 15, 12. 15. 16, 2. 17. 17, 19. 18, 10. 11. 12. 19, 18. 21, 21. 24, 15. 18. 29, 17. 30, 5. 11. 20. 32, 3. 35, 7.

39, 8. 40, 5. 6. 7. 16. 41, 17 — *que* 9, 15. 24, 20 ohne entsprechende Conj. im Lateinischen 27, 1. 40, 5. 3. leitet einen Nachsatz ein *endi* 35, 5.

*endi* n. (oder m.) *finis:* nom. sg. 22, 15. 26, 4. 27, 16 dat. *ende* 27, 17 dat. pl. *endum, partibus* 35, 13.

*endon* sw. v. II. *consumare*: part. praet. nom. sg. f. praed. *chiendot uuerdhe, consumatur* 26, 2.

*eo* adv. *unquam*: *ni* * *eo einic, nullus* 6, 13 *eo* M. 33, 15. 16.

*eo-chi-huueliih* pron. indef. *quisque:* gen. sg. m. subst. *eochihueliihhes* 17, 22.

*eo-man* pron.-subst. 'jemand': nom. sg. *ni bluchisoe eoman, nemo dubitat* 9, 5 dat. *eomanne* 6, 20.

*eo-maer* adv. 'immer': *eomaer furi dhazs, ultra illuc* 28, 3.

*eo-uuesandi* part. adj. *aeternus, sempiternus:* nom. sg. m. praed. *eo[uuesanti]* M. 33, 29 acc. sg. m. attrib. *untazs in eouuesanden euun, usque in sempitermum* 38, 2.

*eo-uuiht* pron.-subst. *quippiam:* acc. sg. *eouuihd huuazs, quod* 25, 3 *eouuiht* M. 33, 17.

*er, vos* s. u. *dhu.*

*êr* 1. adv. 'eher'; *aer dheonodon, serviebant* 11, 3 *aer* * *quhad, dixerat* 12, 19 *dhiz al* ** *aer langhe bifora sungun, haec omnia* ** *praesagu cecinerunt* 25, 7 *ęr bifora, ante* 28, 5. 2. conj. c. conjunctivo *aer, antequam* 18, 7 *aer danne, antequam* M. 33, 10 *aer denne* M. 33, 8 *ae[r danne]* M. 33, 7. 3. praep. c. dat. *ante: ęr* 1, 12. 39, 1 *aer* 23, 17 *[ae]r* M. 33, 26 *ær fora, ante* 37, 21 — c. instr. *aer dhiu* 30, 14.

*êra* f. *(ô) gloria:* acc. sg. *ęra* 43, 11.

*erdha* f. *(ô) terra:* nom. sg. *ęrdha* 20, 17 acc. *ęrdha* 17, 19. 18, 4 *aerdha* 16, 2 gen. *ęrdha* 1, 6 *aerdha* 24, 20 *mittingardes ęrdha. orbis terrae* 1, 2 dat. *ærdhu* 39, 9.

*erdh-chunni* n. *tribus terrae:* nom. pl. *ærdhchunni* 33, 21.

*erdh-riihhi* n. *terra:* gen. sg. *aerdhriihhes* 6, 1.

*erdh-uuaso* m. *moles terrae:* acc. sg. *allan aerdhuuasun, molem terrae* 19, 11.

*êren* sw. v. III *honorare:* part. praet. acc. sg. m. praed. *chieredan* 28, 20.

*êrin* adj. *aereus:* acc. pl. f. attrib. *erino* 6, 1.

*êrist* s. u. *êrro.*

*erchan* adj. *certus, egregius:* st. acc. sg. f. *mit ęrcna euua, lege certa* 1, 4 — sw. nom. sg. m. *dher erchno, egregius* 14, 8.

*êr-liih* adj. *gloriosus:* nom. sg. f. praed. *ærliihhu* 43, 18 — adv. *ærliihho ęra beremes, gloriam * exhibemus* 43, 10.

*êr-lôs* adj. *impius:* sw. nom. sg. m. *dher aerloso* 6, 21 nom. pl. m. *dhea aerlosun* 23, 5.

*ernust* f. *(i)* 'Ernst': dat. sg. *zi ęrnusti, procul dubio* 9, 9 *zi ernusti, certissime* 25, 19.

*ęrnust-liihho* adv. *certissime* 25, 12.

*êrro* adj. comp. 'früher': sw. dat. sg. n. *dhes ęrrin meghines, virtutis* 29, 13.

*êristo* superl. *primus:* nom. sg. m. 18, 3 dat. sg. m. *dhemu eristin, primo* 14, 3 dat. n. *in dhemu eristin, in principio* 16, 1. 6 *fona eristin, principio* 18, 6 — *êrist* adv. *primum* 30, 22 *so ir erist * chifrumida, cum * fecisset* 28, 17 — *azs erist, in haubide dhes libelles azs erist ist chiscriban, in capite libri scriptum est* 16, 8 *azs erist uuardh iesuses namo fundan, prima enim appellatio nominis iesu invenitur* 31, 1 *saar azs erist, primum* 22, 4.

*êr-uuirdhic* adj. *gloriosus:* nom. sg. n. praed. *ęruuirdhic* 43, 7 sw. gen. sg. n. *dhes sines æruuirdhighin chiuualdes, gloriae suae* 43, 13.

*êuua* f. *(ô) lex:* acc. sg. 1, 4. 29, 14. 18 dat. *euu* 31, 14 *dheru iudœischun euu, circumcisione* 41, 8.

*êuuic* adj. *aeternus, sempiternus:* nom. sg. n. attrib. *euuic rehd, justitia sempiterna* 26, 5 — sw. gen. sg. m. *dhes euuighin* 32, 5 acc. sg. f. *dhea sine euuigun* 23, 16.

*euuin* f. 'Ewigkeit', *saeculum:* acc. sg. *in œuuin, in aeternum* 36, 21. 37, 1 *fona euuin in euuin, in saeculum saeculi* 4, 14. 15.

*êuuist* m. *ovile:* dat. sg. *œuuiste* 41, 4.

*êuuo* m. 'Ewigkeit': acc. sg. *untazs in ęuun, usque in aeternum* 37, 17 *untazs in euun, in perpetuum* 38, 4 *untazs in eouuesanden euun, usque in sempiternum* 38, 2.

*ezssan* st. v. *edere:* praes. 3 pl. *ezssant samant, comedent* 41, 18.

## *F*

*ant-fâhan* red. v. *suscipere accipere, assumere, obtinere:* praes. 1 sg. *ih infahu, suscipiam* 18, 18. 3 pl. *infahant, suscipiunt* 24, 18 — praet. 3 sg. *infenc, accipiens* 11, 16. 23. 15 *obtenuit* 31, 7 *antfenc, adsumpsit* 29, 20 *suscepit* 32, 7.

*bi-fâhan, comprehendere*: praet. 3 sg. *bifenc* 19, 7.

*chi-fâhan, apprehendere, comprehendere:* praet. 1 sg. *ih chifenc* 5, 17 part. praet. acc. sg. f. appos. *chifangana* 42, 10.

*fal* m. *(a* od. *i) rapina:* acc. sg. 23, 12.

*bi-fangolon* sw. v. II *concludere:* part. praet. nom. pl. m. praed. *bifangolode, conclusi* 25, 2.

*in-fancnissa* f. *(jô) assumptio:* acc. sg. 23, 8.

*faran* st. v. *ire, vadere:* praes. 1 sg. *ih faru, ego* ** *ibo* 5, 21 2 sg. *dhu faris* 37, 11. 3 sg. *ferit* 14, 10.

*dhurah-faran*, 'durchforschen': praes. 1 pl. *uuir* ** *dhurah-faremes* 30, 13.

*zi-faran*, 'vergehen': part. praes. nom. sg. f. sw. *dhiu zifarande chiscaft, condicio caduca* 3, 17 — part. praet. dat. sg. f. appos. *(after) dheru euu zifareneru, defuncta lege* 31, 14.

*farauua* f. *(ô) forma:* acc. sg. 11, 16 dat. *faruuu* 23, 12.

*fater* m. *pater:* nom. sg. 5, 13. 13, 8. 19. 15, 18, 16, 5. 18, 20. 22, 12. 23, 16 *dher hoho fater, patriarcha* 34, 12 acc. *fater* 14, 18. 15, 6 gen. *fater* 1, 21. 2, 14. 9, 15. 37, 17 dat. *fater* 1, 13. 16. 2, 10. 3, 8. 11. 20. 9, 9. 10. 11, 11. 14 *fat*[*er*] M. 33, 27 *fatere* 38, 17 — dat pl. *faterum* 38, 10. 20.

*chi-feht* n. *bellum:* gen. sg. *chifehtes* 27, 17.

*feorzuc* num. *quadraginta: zehanzo endi feorzuc* (Hs. *feozuc*) CXL 27, 1.

*festisto* superl. adj. *firmissimus:* nom. sg. n. praed. *festita* 38, 3.

*festinon* sw. v. II *testari:* praet. 3 sg. *festinoda* 2, 4.

*chi-festinon, firmare, confirmare:* praes. 1 sg. *ih chifestinon, firmabo* 37, 16 praet. 3 sg. *gafestinota, confirmans* M. 33, 4 part. praet. nom. pl. m. praed. *chifestinode, firmati* 15, 2.

*fethdhah* m. *(a) ala:* nom. pl. *fethdhahha* 20, 5.

*fiant* m. (part.) *inimicus:* nom. pl. *fiant* 24, 22.

*filu* unfl. n. *(u) multum:* acc. sg. 38, 6.

*fimfzuc* num. 'fünfzig': *eines min dhanne fimfzuc,* XL et VIIII 26, 20.

*findan* st. v. *invenire:* praes. 2 sg. *findis* 2, 15. 1 pl. *uuir findemes mit urchundin dhes heilegin chiscribes, scripturarum testimoniis adprobabimus* 30, 11 part. praet. nom. sg. m. *uuardh* ** *fundan, invenitur* 31, 1.

*bi-findan, comperire:* praet. 3 sg. *bifant* 2, 1.

*fingar* m. *(a) digitus:* gen. pl. *fingro* 19, 6 dat. *fingrum* 19, 11. 12. 21.

*fyur* n. *ignis:* acc. sg. 8, 20. 9, 4.

*ar-flaugan* sw. v. I *effugare:* part. praet. dat. pl. n. *herrum* ** *arflaugidem, hostibus effugatis* 32, 1.

*fleisc* n. *caro:* nom. sg. 43, 20 gen. *in dhes fleisches liihhamin, secundum carnem* 9, 22 *after fleisches mezsse, secundum carnem* 36, 13. 42, 16 *in fleisches liihhe, incarnatus* 22, 6 dat. *fleische* 23, 20. 33, 10. 14. 34, 10.

*fleisc-liih* adj. 'fleischlich': dat. sg. f. sw. *after dheru fleisc-liihhun chiburdi, secundum carnem* 28, 13.

*fleogan* st. v. *volare:* praet. 3 pl. *flugun* 20, 9 — *fleugendi* part. praes. vgl. *himil-fleugendi.*

*fol* adj. *plenus*: nom. sg. f. praed. *folliu* 20, 16 — vgl. *fol-uuahsan.*

*folghen* sw. v. III c. gen. *sequi:* praes. 3 sg. *folghet* 40, 3 imp. 1 pl. *folghemes, sequamur* 30, 15 part. praes. adv. *hear after folghendo, in sequentibus* 11, 19.

*folc* n. *exercitus, populus:* nom. sg. 20, 20 gen. *folches* 31, 8 gen. pl. *saghida dhazs chiscrip dhero folcho, numeravit scribens populos* 24, 12.

*folma* f. *(ô) palmus:* dat. sg. *folmu* 19, 10.

*folnissa* f. *(jô) plenitudo:* nom. sg. 40, 14.

*fona* praep. 1 c. dat. *a, ab* 1, 13. 15. 2, 10. 15. 16. 3, 11. 22. 5, 2. 4. 11. 8, 21. 9, 1. 9. 10. 10, 13. 11, 10. 12, 9. 26, 9. 20. 31, 5. 33, 15. 37, 20. 40. 22. 41, 22 M. 33, 27 *a* fehlt im Lat. 20, 13 — *de* 6, 16. 12, 13. 13. 17, 16. 23, 21. 25, 5. 33, 13. 19. 34, 3. 4. 14. 21. 36, 8. 37, 13. 38, 12. 15. 39, 17. 18. 20. 20. 21. 40, 1. 3. 41, 7. 8. 9. 42, 15. 15 — *e, ex* 3, 14. 20. 21. 23. 18, 7. 23, 17. 32, 22. 34, 13. 20. 35, 4. 12. 36, 10. 12. 39, 14 — zum Uebersetzen des Abl. des Ursprungs gebraucht *fona eristin, principio* 18, 6 *uzs fona* 29, 8 *fona euuin in euuin, in saeculum saeculi* 4, 14, *chiunon ist fona himile nidharquheman endi uphstigan, descendere solitus est et ascendere* 9, 11.
2 c. instr. *fona dhesiu, ex quo* 38, 21.

*fora* praep. c. dat. *ante* 5, 17. 20. 22 *ær fora, ante* 37, 21 — *prae* 4, 21 — *fora dhemu, ubi ei* 6, 10 — vgl. *bi-fora*.

*forahta* f. *(n) timor*: gen. sg. *forahtun* 40, 9.

*fora-sago* m. *propheta:* nom. sg. 2, 1. 6. 15, 14. 17, 10. 17. 19, 13. 22. 20, 9. 22, 16. 27, 12. 34, 6. 42, 14 M. 33, 7. 14 *for*[*asago*] M. 33, 9 acc. *forasagun* 18, 15. 28, 6. 39, 16 gen. *forasagin* 26, 21 *dhes forasagin uuort, sermo propheticus* 27, 3 dat. *zi dhemu heilegin forasagin, ad eum* 25, 20 — acc. pl. [*for*]*asagun* M. 33, 24 gen. pl. *forasagono* 25, 6 *forasagono spel, prophetiae* 26, 6.

*fora-spel* n. *prophetia:* acc. pl. *dhesiu heilegun foraspel, omnem hanc prophetiam* 25, 1.

*fordhro* subst. comp. m. 'Vorfahr': dat. pl. *zi dhinem fordhrom* (Hs. *ford*$^{h}$*rom*) *ad patres tuos* 37, 11.

*fraghen* sw. v. III 'fragen': praes. 3 sg. *oh dher unchilaubo fraghet noh endi quhidit, sed incredulus adjicit* 28, 14.

*fram* adv. 'aus': mit Verbum *fram quhoman, exorta* 40, 1.

*fram-chumft* f. *(i) genus, stirps:* nom. sg. 33, 12 dat. *framchumfti* 36, 9 *framchumfti* (Hs. *c*$^{h}$*umfti*) 36, 13.

*frammert* adv. *dehinc*: *hinan frammert, dehinc* 21, 22 *hear auh noh frammert* ** *so sama so hear after, adhuc* ** *sic in sequentibus* 42, 13.

*freuuuan* sw. v. I reflex. *laetari:* imp. 2 sg. *freuuui dhih*, 11, 20.

*freuuuidha* f. *(ô) laetitia:* gen. sg. *freuuuidha* 4, 20.

*fridu* m. *(u) pax:* gen. sg. *frido* 22, 13.

*frumiscaft* f. *(i)* 'Uranfang': dat. sg. [*ae*]*r frumiscafti, ante saecula* M. 33, 26.

*frumman* sw. v. I *facere, componere, praeparare:* praes. 3 sg. *frummit* 39, 8 part. praes. nom. sg. m. appos. *frummendi* 1, 8 — praet. 3 sg. *fr*[*u*]*mida* 1, 3.

*chi-frumman, facere, creare, fundare, condere:* inf. 8, 9 — praet. 3 sg. *chifrumida, creavit* 7, 19 *fecisset* 28, 7 *fecit* 29, 7. 3 pl. *chifrumidon, fundavit* 18, 4 subj. 3 sg. indir. Rede *chifrumidi, condidit* 8, 1.

*ar-fullan* sw. v. I *implere, replere, explere, complere, terminare:* praes. 2 sg. *dhu arfullis* 37, 10 3 sg. *arfullit* 40, 8. 3 pl. *arfullant, terminantur* 26, 15 — part. praet. nom. pl. m. *arfullide uuerdhant, repleti fuerint* 38, 19 — unfl. nom. pl. n. *uuerdhen arfullit, impleatur* 26, 7 — nom. sg. n. *arfullit uurdi, impleretur* 28, 5 *uuesan arfullit, esse completa* 36, 7 *sii arfullit, esse expletum* 35, 11 *uuari * arfullit, fuisse completa* 38, 6 *dhazs ** chisehet arfullit uuordan, quod cernitur fuisse completum* 43, 5.

*fuozs* m. *(i) pes:* acc. pl. *fuozssi* 20, 8.

*furi* praep. c. acc. 'über — hinaus': *eomaer furi dhazs, ultra illuc* 28, 3.

*furiro* adj. comp. *praelatus:* nom. sg. m. subst. *furiro* 28, 22.

## *G. GH*

*gangan* red. v. *vadere:* imp. 2 sg. *ganc* 37, 6.

*chi-garauuan* sw. v. I reflex. *reparari:* inf. 29, 11.

*garauui* n. 'Ausrüstung': acc. sg. *himilo garauui fr*[*u*]*mida, praeparabit coelos* 1, 3.

*garda* f. *(jô) virga:* nom. sg. *garda* 4, 15 *garde* 4, 16 *gardea* 39, 17. 21.

*garo* adj. 'fertig': dat. pl. n. st. *mit gareuuem bilidum, exemplis * adhibitis* 4, 7.

*gart* vgl. *mittin-gart.*

*gauma* f. *(n)* 'Acht': acc. sg. *nim gaumun dhesses uuortes, adverte scrmonem* 25, 21 *ni nemant gaumun * dhero iro chiliihsamono lugino, nec attendunt * simulationis suae mendacium* 35, 14.

*gheba* f. *(ô) gratia, donum:* acc. sg. *gheba, gratiam* 31, 19; nom. pl. *gheba, dona* 40, 10 gen. *gotes ghebono ioh gheistes, divinitatis et gratiarum* 40, 14.

*gheban* st. v. *dare:* praes. 1 sg. *ghibu, dabo* 6, 4 [*gi*]*bu, tribuo* M. 33, 20. 2 sg. *ghibis, dabis* 43, 22; praet. 1 sg. *ih gab* 18, 19. 3 sg. *gab* 19, 1. 29, 14; part. praet. nom. m. praed. *uuirdit * chigheban* 22, 9. 21.

*fir-gheban, constituere:* part. praet. *izs firgheban uuard* 10, 6.

*geilin* f. *superbia:* acc. sg. 29, 6.

*gheist* m. *(a) spiritus:* nom. sg. 10, 9. 12, 15. 16. 20. 13, 3. 9. 12. 20. 14, 9. 12. 19. 15, 16. 20. 16, 3. 17, 12. 14. 18, 10. 11. 19, 4. 24, 2. 40, 5. 6. 7. 8. 12 acc. sg. 14, 21. 15, 9. 16, 14. 18, 20. 19, 1. 36, 15 gen. *gheistes* 40, 11 *gotes ghebono endi gheistes, divinitatis et gratiarum* 40, 14 dat. *gheiste* 10, 2. 12, 13. 17, 8 instr. ohne Praeposition d. h. wahre Instrumentale *gheistu* 15, 3. 36, 1.

*gheist-liih* adj. 'geistlich, mystisch': nom. sg. n. sw. *dhazs gheistliihhe chiruni, mysterium* 21, 19.

*gheizssin* n. *haedus:* instr. sg. *gheizssinu* 41, 5.

*gheldan* st. v. *reddere*, 'opfern': part. praes. nom. sg. m. appos. [*gel*]*denti* M. 33, 5 nom. sg. m. sw. *dher heidheno abgudim gheldendo (keltanteo* M. 34, 18), *idolotriae deditus* 7, 1.

*ghelstar* n. *sacrificium:* nom. sg. 27, 9 Gloss. zu *offerunc* 35, 18 acc. 27, 14 Gloss. zu *offerunc* 36, 3; gen. pl. *ghelstro* 28, 2.

*geron* sw. v. II *delectari:* part. praes. nom. sg. n. *uuas gerondi* 41, 21.

*bi-ghin* m. *(a) origo, ortus:* nom. sg. 3, 1 acc. 3, 17 *ano einigero ziteo bigin, sine tempore* M. 33, 13.

*bi-ghinnan* st. v. mit schw. Praet. *coepere, incipere:* praet. 3 sg. *bigunsta* 38, 17. 3 pl. *bigunston* 30, 21; part.

praet. gen. sg. f. sw. *dhera bigunnenun redha, debitum ordinem* 30, 15.

*ghirin* f. *ambitio:* dat. sg. *ghirin* 35, 1.

*gomo* m. *vir:* nom. sg. 10, 6.

*gom-man* m. *vir:* nom. sg. 14, 6.

*got* m. *(a) deus:* nom. sg. 4, 2. 11. 12. 14. 19. 20. 5, 2. 4. 7. 15. 6, 8. 7, 1. 11. 13. 17. 20. 8, 9. 10, 2. 18. 11, 8. 12, 18. 13, 1. 3. 9. 12. 16. 17. 19. 14, 13. 16, 1. 10. 11. 16. 17, 2. 4. 13. 18, 10. 11. 17. 20, 16. 21, 12. 13. 14. 16. 22, 12. 23, 11. 24, 16. 28, 17. 29, 7. 14 acc. 5, 9. 10, 8. 33, 14 gen. *godes* 9, 6 *gotes* 1, 12. 2, 2. 6. 3, 1. 4, 4. 12, 14. 13, 6. 14. 14, 7. 8. 16. 18. 16, 2. 4. 18, 2. 21, 17. 22, 2. 5. 22. 23, 6. 11. 24, 1. 25, 19. 28, 1. 29, 1. 15. 19. 31, 15. 42, 9 M. 32, 10 *go[tes]* M. 32, 5 *domini* 40, 8 *deitatis* 17, 1. 21, 6 *mit unuuerdnissu gotes, contempta divinitate* 29, 3 *gotes ghebono ioh gheistes, divinitatis et gratiarum* 40, 14 dat. *gode* 5, 4 *gote* 5, 2. 7, 19. 8, 4. 16. 12, 22. 23, 13. 28, 22. 33, 7 *petrae* 32, 14 instr. *chinamno ist mit godu, unicum nomen divinitatis est* 8, 18: nom. pl. *goda* 13, 20. 21, 8.

*got-liih* adj. *divinus:* sw. gen. sg. m. *dhes gotliihhin fater, dei patris* 2, 14 gen. f. *dhera gotliihhun* 4. 5. 21. 21. 28, 19.

*got-liihhin* f. 'Gottheit': gen. sg. *dhera almahtigun gotliihhin, divinae omnipotentiae* 19, 15.

*gotnissa* f. *(jô) deitas, divinitas:* nom. sg. 9, 14 acc. *gotnissa, divinitas* 21, 10 gen. *gotnissa* 30, 18 (Hs. *gôt-*) 11, 13: dat. *gotnissu* 12, 14 *divinitate* 20, 12. M. 33, 11 *in huuelihhes gotnissu anachiliihhan, ad cujus dei imaginem* 7, 21.

*grab* n. *sepulchrum:* nom. sg. 42, 21. 43, 6.

*grif* vgl. *hant-grif.*

*grimmin* f. *pervicacia:* acc. sg. 35, 8.

*grindil* m. *(a) rectis:* acc. pl. *grindila* 6, 3.

*grundi* vgl. *ab-grundi.*

*gudi* vgl. *ab-gudi.*

*guot-liih* adj. *gloriosus:* nom. sg. n. praed. *guotliih* 42, 21.

*guot-liihhin* f. *gloria:* nom. sg. 21, 4 acc. 20, 21 gen. 20, 17 dat. 10, 19. 11, 13. 30, 18.
*gurdil* m. *(a) cinctorium:* nom. sg. 40, 20.

## *H*

*haben* sw. v. III *habere:* praes. 3 sg. *hebit* 3, 16 part. praes. dat. sg. n. sw. *mit dhemu unscama habendin andine, impudicae frontis* 35, 9; praet. 3 sg. *samant hapta mit, habuit apud* 11, 14.
*haldan* redup. v. *salvare:* part. praes. acc. sg. m. *dhen haldendan druhtin, dominum salvatorem* 40, 2: part. praet. praed. m. *scal * uuerdhan chihaldan, salvabitur* 39, 10; *dhar haldan, celebrare:* inf. 28. 4.
*chi-halon* sw. v. II *redimere:* praet. 3 sg. *dhea christ chihaloda, redempti* 43, 8.
*halp* f. indecl. 'Seite': dat. sg. *azs zesuun halp, ad dextris* 9, 21.
*halt* vgl. *zuo-halt.*
*hamo* vgl. *liih-hamo.*
*hant* f. *(i) manus*: acc. sg. 11, 1. 33, 5 nom. pl. *hendi* 18, 4.
*hant-grif* m. *(i) pugillus:* dat. sg. *hantgriffa* 19, 9.
*hartnissa* f. *(jô) duritia*: dat. sg. *hartnissu* 28, 8.
*haubit* n. *caput:* dat. sg. *haubide* 16, 8. 23, 4.
*hazssen* sw. v. III *odisse:* praet. 2 sg. *hazssedos* 4, 18.
*hear* adv. *hic* 38, 18 *ubi* 32, 15 — *hear quhidit* 4, 1. 13, 4. 21, 15 M. 33, 25 *hear saghet* 36, 7 *chioffanodom uuir nu hear, probavimus* 28, 11 *ist hear offono araughit* 27, 5 *see hear, ecce* 5, 3. 15, 18. 18, 10. 20, 18 — *auh hear bifora* 12, 12 *hear aer dhiu* 30, 14 *hear auh noh frammert, adhuc* 42, 13 *untazs hear nu, hucusque* 21, 18 — *hear after, in consequentibus* 15, 13. 42, 17 *hear saar after nu, deinde* 4, 6 *hear saar after, confestim* 17, 1 *folghet hear * after, sequitur* 40, 4 *hear after folghendo, in sequentibus* 11, 19.
*heffan* vgl. *hepfan.*
*heftan* sw. v. I *adjicere:* praet. 3 sg. *dhazs heftida auur zi gote, deo* (Arev. *de eo*) *rursus adjecit* 12, 21.

*heidhan* m. *(a)* 'Heide': gen. pl. *dher heidheno abgudim gheldendo, idolatriae deditus* 6, 22.

*heidhan-liih* adj. *profanus:* nom. sg. n. praed. *heidhanliih* 6, 20.

*heilac* adj. *sanctus. sacer:* nom. sg. m. attrib. *heilac gheist* 13, 9. 12. 19. 24, 2 praed. *heilac* 20, 15. 15. 15 acc. m. attrib. *heilegan gheist* 15, 9 *dhen heilegan gheist* 14, 21 acc. n. *heilac chiruni, archana secretorum* 6, 6 *sacramentum* 17, 10 instr. m. *heilegu gheistu* 36, 1; dat. pl. m. *heilegim quhidim, sacris eloquiis* 26, 14.

sw. nom. sg. m. attrib. *dher heilego* 19, 13. 40, 12 subst. *heilego* 26, 7 *dher * heilego* 26, 12 acc. m. *heilegun gheist* 36, 14 *dhen heilegun gheist* 16, 14 *dhen selbun heilegun forasagun* 18, 15 — gen. n. *dhes heilegin chiscribes, sanctarum scripturarum* 4, 8 *scripturae* 22, 2 *scripturarum* 30, 12 *dhes heileghin chirunes, sacramenti* 32, 8 — gen. f. *dhera heilegun daufin, baptismi* 31, 20 — dat. m. attrib. *dhemu heilegin* 10, 2. 12, 13. 25, 20 subst. *minemu heileghin* 36, 20 *dhinemu heileghin* 43, 22 — dat. n. *in dhemu aldin heileghin chiscribe, in scripturis veteris testamenti* 14, 2 *in dhemu heilegin daniheles chiscribe, in danihelo* 25, 11 — dat. f. *in dheru sineru heilegun chiburdi, sacrae nativitatis ejus* 1, 21 *oba dheru dhineru heilegun burc, super urbem sanctam tuam* 26, 2; acc. pl. n. *dhesiu heilegun foraspel, omnem hanc prophetiam* 24, 22 — gen. m. *dhero heilegeno heilego, sanctus sanctorum* 26, 7 *dher allero heilegono heilego, sanctus sanctorum* 26, 12.

*heilacnissa* f. *(jô) sanctificatio:* acc. sg. 20, 18.

*heilegon* sw. v. II *sanctificare:* part. praet. acc. pl. m. appos. *chiheilegode* 31, 20.

*heilidha* f. *(ô) salus:* acc. sg. 22, 5.

*heit* m. *(i)* und *(a) persona:* nom. sg. 9, 6. 18, 12 acc. sg. 17, 16; nom. pl. *heida* 21, 8 gen. *heido* 9, 15. 18, 11. 21, 6 *heideo* 16, 18 *dhero heideo, trinitatis* 18, 1 *dhero dhrio heideo gotes, trinitatis* 13, 6 dat. *heidem* 13, 21 *heidim* 20, 11. 21, 9 — vgl. *bisscof-heit, christin-heit.*

*bi-heizssan* st. v. reflex. c. gen. *confiteri:* praes. 3 sg. *huuer sih dhes biheizssit sia zi archennenne, quis confitebitur nosse* 2, 8.

*chi-heizssan, promittere:* part. praet. nom. praed. m. *uuard chiheizssan* 38, 23. 39, 14 neut. *uuardh ** chiheizssan, facta fuerat repromissio* 33, 16 — acc. sg. f. sw. *in dhea chiheizssenun lantscaf, ad terram repromissionis* 32, 2 gen. n. sw. *dhes im chiheizssenin arbes, promissae hereditatis* 31, 11.

*helan* st. v. 'verhehlen': part. praet. nom. f. praed. *dhiu chiholan ist, latet* 2, 15; adv. *chiholono, in abscondito* 18, 6.

*helpan* st. v. c. acc. *proficere:* praes. 3 sg. *hilpit* 22, 20.

*hepfan* st. v. *levare:* praes. 1 sg. *ih hepfu* 11, 1.

*ar-hepfan, exultare:* praes. 3 sg. *arheuit* 32, 18.

*ubar-hepfan*, 'übertreffen': part. praes. nom. n. praed. *dhazs ist ubarhepfendi, quod super * est* 3, 3.

*hêr-duom* m. *(a) principatus, auctoritas:* nom. sg. *hęrduom* 22, 9. 22 acc. *haerduom* 31, 7 gen. *hęrduomes* 1, 10 dat. *hęrduome* 22, 1.

*heri* n. 'Heer', *hostis:* dat. pl. *herrum* 31, 22.

*heri-zoho* m. *dux:* gen. sg. *herizohin* 34, 14 dat. *herizohin* 27, 15.

*hêrro* comp. subst. m. *princeps:* acc. sg. *herrun* 36, 2 gen. *herrin* 34, 13; acc. pl. *herrun* 34, 20 — *hêrôsto* superl. subst. m. *princeps:* nom. sg. *frido herosto, princeps pacis* 22, 13 nom. pl. *dhea herostun* 41, 19.

*herza* n. *cor:* dat. sg. *herzin* 3, 23.

*herzin* vgl. *arm-herzin.*

*himil* m. *(a) coelum, coelus:* acc. sg. 16, 2. 17, 19 dat. *himile* 37, 3 *chiuuon ist fona himile nidharquheman endi uphstigan, descendere solitus est et ascendere* 9, 11; nom. pl. *himila* 15, 2 *himilo* 24, 17 acc. *himila* 18, 5. 19, 10 — gen. *himilo* 24, 20 *himilo garauui, coelos* 1, 2.

*himil-fleugendi* subst. part. m. *volucris coeli:* dat. pl. *himilfleugendem* 2, 17.

*himilisc* adj. *coelestis:* sw. nom. n. attrib. *dhazs himilisca* 20, 20 acc. m. *christan himilischun druhtin, christum*

*dominum coeli* 33, 8 *himiliscun got, deum coeli* 33, 14 gen. f. attrib. *dhera himiliscun* 21, 20 dat. m. *bi himilischin gote, per deum coeli* 33, 6.

*hinan* adv. *dehinc: hinan frammert* 21, 22.

*hlaupnissi* vgl. *ubar-hlaupnissi.*

*chi-hlosi* n. *auditus:* dat. sg. *chihlose* 40, 17.

*chi-hlozsso* m. *consors:* dat. pl. *chilothzssom* 4, 22 (v. S. 79).

*hlût* adj. *laut:* acc. sg. f. appos. *gotes stimna hluda* * * *quhedhenda, vocem dominis intonantis* 13, 14.

*hlûttror* comp. adv. *clarius* 9, 16.

*hneigan* sw. v. I *subjicere; subjugare:* praes. conj. 1 sg. *ih* * *hneige* 5, 18 part. praet. nom. pl. n. praed. *fora dhemu sindun dheodun ioh riihhi chihneigidiu, ubi ei subjugatae sunt gentes* 6, 11.

*hôh* adj. *excelsus:* dat. sg. n. *oba dhrato hohemu hohsetle, super solium excelsum* 20, 4 — nom. sg. m. sw. *dher hoho fater, patriarcha* 34, 12 — superl. *hohisto, excelsus:* nom. sg. m. *ir hohisto* 24, 5 *dher hohisto* 24, 15. 17 *dher hohista* 24, 8 dat. pl. f. *dhem hohistom salidhom, summa beatitudine* 28, 18.

*hôh-setli* n. *thronus, solium, sedis:* nom. sg. 36, 21. 38, 2 acc. 36, 19 dat. *hohsetle* 20, 4.

*hol* n. *caverna, foramen:* nom. sg. 42, 6 acc. 42, 1.

*honec* n. *mel:* nom. sg. 32, 3.

*chi-hôran* sw. v. I *audire*: inf. 42, 5; praes. 2 sg. *dhu chihoris* 5, 8. 3 pl. *chihorant* 25, 1; imp. 2 sg. *chihori dhu, audi* 13, 15. 21, 12 *chihori, audi* 28, 16; praet. 3 pl. *sie chihordon* 13, 13 conj. 3 sg. [*gaho*]*rti* M. 33, 15.

*chi-hôric* adj. *oboediens, subjectus:* nom. sg. m. praed. *chihoric* 11, 17. 28, 22.

*hort n. thesaurus:* acc. pl. *hort* 6, 4.

*href* n. *uterus, vulva:* dat. sg. *hreue* 23, 17. 21.

*hreini* vgl. *un-hreinan.*

*hreuua* f. *(n) poenitentia:* acc. sg. *hreuun* 29, 10.

*hrînan* st. v. *tangere:* praes. 3 sg. *dher euuuih hrinit, hrinit sines augin sehun, qui enim tetigerit vos, tangit pupillam oculi ejus* 10, 21. 21.

*umbi-hringan* sw. v. 1 *vallare:* praet. 3 sg. *umbihringida* 1, 5 — *hring* vgl. *umbi-hring.*

*hrucci* m. *dorsum:* acc. pl. *hrucca* 5, 19.

*hruofan* redup. v. *clamare:* praet. 3 pl. *hreofun* 20, 14.

*hruoft* m. *(a)* 'Jubel, Beifallgeschrei': dat. sg. *lobemes druhtin in hruofte, laudamus dominum* 32, 14.

*hruomac* adj. *gloriosus:* acc. pl. m. subst. *hruomege* 6, 1.

*chi-hruoran* sw. v. I. *commovere:* praes. 1 sg. *ih chihruoru, ego commovebo* 17, 18.

*huldin* f. *gratia:* dat. sg. *huldin* 30, 1.

*huolan* sw. v. I. *frustrari:* praet. 3 sg. *huolida, frustrabitur* 36, 17.

*huus* n. *domus:* acc. 37, 9. 15.

*huuanan* adv. *unde* 2, 14.

*huuanda* conj. Causalsätze einführend *quia* — im Nachsatz 17, 18. 23, 11. 39, 1. 40, 11. 41, 12. 18 *huuanda ir selbo quhad, qui dicit* 16, 7 *huuanda dhemu neouuihd nist suuozssera, qua nihil dulcius* 32, 5 im Lateinischen Objectssatz, *dhiu chiborgonun hort dhir ghibu endi ih uuillu dhazs dhu firstandes heilac chiruni, huuanda ih bim druhtin, dabo tibi thesauros absconditos et archana secretorum, ut scias quia ego dominus* (vgl. Anm. und Rannow, Satzbau des ahd. Isidors S. 84) 6, 6 — im Vordersatz *huuanda*, im Nachsatz *bidhiu* 28, 7 — zur Einführung Objectsätze *inu hear quhidit, huuanda so dhine daga arfullide uuerdhant, nam hic dicitur, quia cum repleti fuerint dies tui* 38, 18 *meinida dher forasago chiuuisso in dheru christes lyuzilun, huuanda ir uns uuard chiboran, parvolus enim christus quia homo, et natus nobis* 22, 17 — *huuanda chiuuisso dhazs, quod enim* 22, 18 *huuanda so selp so, quia jam sicut* 35, 16.

*bidhiu huuanda* im Nachsatz, *quia* 11, 22. 23, 1. 3. 24, 16. 17. 19 *eo quod* 3, 14. 13, 13 *dhiz quhad ir bidhiu huuanda ir uuas chiuuuisso, fuit enim* 39, 19 — im Vordersatz *ideoque* 3, 2 — *huuanda bidhiu* im Nachsatz, *nam* 31, 4.

*huuanne* adv. vgl. *iû-huuanne* — *so huuanne so* conj. *cum que* 37, 9.

*huuedhar* pron. interr. *uter:* neut. adv. correl. *huuedhar * odho, utrum jam * an* 25, 9 — instr. n. adv. *dhoh dhiu huuedheru, tamen* 16, 21. 30, 4 *dhoh dhiu huuedheru * ni, non autem* 21, 5.

*huuelih* pron. interr. *quis*: nom. sg. m. subst. 12, 8 adj. 7, 20. 8, 19 gen. m. subst. *huuelihhes* 7, 21 dat. n. adj. *huueliihhemu* 36, 11 *in huuelihh[eru ziti], quando* M. 33, 28 — vgl. *ein-huuelih, eo-chi-huuelih.*

*huueo* 1 adv. *qualiter* 38, 7. 2 adverbiale conj. c. ind. *quomodo* 3, 9. 10 *quod* 32, 22 *quia* 21, 15. 22, 4. 24, 9. 36, 8. 42, 15 *hu[ueo]* M. 33, 25 *genesis saghet huueo abrahames chibot uuas, genesis ostendit, dicente abraham* 33, 3 — c. Conjunctivo quomodo 1, 19. 2, 9 *ioh dhar ist offanliihhost chisaghet, huueo dhero iudeo quhalm * quheman scoldi, futura iudaeorum excidia ibi certissime manifestantur* 25, 16 *unbiuuizssende sindun huueo in dheru dhrinissu sii ein got, ignorantes in trinitate unum esse deum* 13, 18.

*huuer* pron. 1 interr. *quis:* nom. m. 2, 5. 8. 3, 5. 5, 1. 9, 8. 10, 12. 14, 12. 19, 8. 9. 10. 24, 13. 36, 5 M. 33, 15 *huue[r]* 33, 14 nom. n. *huuazs* 21, 1 acc. m. *huuenan* 10, 4 acc. n. *huuazs* 31, 12 gen. m. *huues* 8, 13. 11, 6. 22, 22 dat. m. *huuemu* 2, 22. 7, 12. 8, 12 instr. n. *bihuuiu, cur* 28, 15 *quia* 34, 8 *chihori nu sahha bihuuiu, audi ergo causam* 28, 17.

2 rel. acc. n. *eouuihd huuazs, quod* 25, 3.

3 indef. nom. m. *so huuer so, quisque* 38, 4.

*huuerfan* st. v. 'zurückkehren': part. praes. m. praed. *uuas huuerfandi, revocaretur* 39, 12.

*chi-huuerfan, reverti, convertere:* praet. conj. 3 sg. *chihuurfi, reverteretur* 29, 15 part. praet. m. praed. *chiuuoruan ist, convertitur* 41, 2 acc. pl. m. appos. *dhea * chihuuoruane, conversi* 42, 3.

*huuîl* f. *(ô)* 'Zeit': nom. sg. *ioh fona eristin uuas ih chiholono sprehhendi fona ziidi, endi aer huuil uurdi, nam principio in abscondito locutus sum: ex tempore antequam fieret* 18, 8.

## *I*

*ibu* conj. c. Indicativo *si* 2, 6. 6, 15. 7, 11. 8, 2. 18. 9, 17. 10, 11. 26, 9 — c. Conjunctivo *si* 4, 12.

*ar-îdalan* sw. v. 1 *exinanire:* praet. 3 sg. *aridalida* 11, 15. 23, 14.

*îdal-nissa* f. *(jô) desolatio:* nom. sg. 27, 18.

*ih* pron. 1 pers. 'ich': nom. sg. 1, 4. 8. 5, 17. 17. 19. 20. 6, 2. 5. 10. 22. 12, 5. 16, 10. 18, 3. 6. 8. 17. 19. 20, 3. 23, 18. 34, 3. 35, 11. 36, 18. 19. 20. 37, 8. 11. 15. 20. 20. 22. 38, 10. 13. 20. 39, 5 M. 33, 20 *ego* 5, 21. 6, 6. 11, 22. 17, 18. 18, 3. 21, 14. 37, 17 *ih, qui* M. 33, 18. 19 acc. *mih, me* 10, 10. 18. 11, 5. 12, 7. 16. 17. 18. 21. 21. 13, 1. 14, 9. 19. 16, 9. 18, 9. 21, 14 gen. *azs zesuun halp miin, ad dextris meis* 9, 21 dat. *mir, mihi* 14, 13. 19, 4. 37, 15. 18 *chiminni mir, dilectus meus* 18, 18.

plur. nom. *uuir* 21, 19. 25, 8. 10. 28, 11. 30, 11. 13. 17. 43, 7 acc. *unsih, nos* 22, 20. 31, 17. 32, 1. 41, 16 gen. *einhuuelih unser, unus ex nobis* 17, 6 dat. *uns, nobis* 3, 7. 5, 2. 7, 12. 22, 8. 9. 17. 20. 21. 31, 16. 34, 7. 40, 13 *uns anachiliihhan, ad imaginem nostram* 7, 15 *uns chiliihhan, ad similitudinem nostram* 16, 17.

*in* praep. 1 c. dat. a) räumlich *in, in sion* 24, 5 *in israhelo riihhe* 6, 13 *in minemu riihhe* 38, 1 *in minemu dome* 37, 22 *in dheru * burc* 24, 6 *in * endum* 35, 12 *in * aeuuiste* 41, 4 *in himile* 37, 3 *in * chiriihhun* 40, 20. 41, 11 *in iro samnunghe* 28, 3 *in dhir mitteru* 12, 1. 5. *in fater stedi* 37, 17 *in sunes* 18 - *in andreru stedi* 37, 3 *alio in loco* 19, 5 *alibi* 18, 14. 32, 16. 34, 5 *alias* 19, 22 *in dhemu * deile* 14, 3 *in haubide* 16, 8 *in * boohhum* 2, 12. 10, 5. 17, 21 *araugit ist in dhes aldin uuizssodes boohhum, patet veteris testamenti apicibus* 13, 7 *in tradungum* 7, 3 *in dhemu * chiscribe* 14, 1. 25, 11. 32, 20. 43, 16 *in * quhide* 9, 4 *in * quhidim* 26, 14 *in * bauhnunge* 21, 5 *in * bauhnungum* 31, 2 *in genesi* 7, 13. 8, 22. 15, 22 *in psalmom* 4, 12. 9, 18. 15, 1. 23, 16. 24, 2. 32, 12. 17 *in* (Hs. *iu*) *psalmom* 36, 15

*in paralipomenon* 37, 4 — *in * berge* 13, 14. 42, 11 *in iro andinum* 43, 2 *in siin selbes sculdrom, propriis humeris* 23, 2 — *in liihhe* 22, 3. 28, 6 *in fleisches liihhe, incarnatus* 22, 6 *in fleische* 23, 19. 33, 9. 14. 34, 9 *in * faruun* 23, 11 *in * gheiste* 15, 7 *in * heidim* 13, 21. 20, 11. 21, 9 *in * liudim* 32, 18 *in iesuse* 32, 19 *in christe* 21, 20. 33, 19 *in salamone* 38, 5. 7 *in imu* 18, 19. 33, 20. 40, 12. 13 *in imu ist, inest ei* 40, 13 *in iru* (Hs. *ira*) 24, 4 *in im selbem* 36, 6 *in dhem* 42, 7 *meinida dher forasago chiuuisso in dheru christes lyuzilun, parvolus enim christus* 22, 16 *in dhem sindun zisamande chizelide, quae simul faciunt* 26, 18 *in * gotnissu* 20, 12. M. 33, 11 *in dheru dhrinissu* 13, 18. 19, 20 *in dhinemu samin* 33, 17 *in * nemin* 7, 10. 15, 4. 16, 4 *in dhemu uuorde* 15, 6 *in uuaarnissu* 36, 16 *in fingro zalu* 19, 6 *in ghilaubin* 6, 12 *in rehteru chilaubin* 41, 12 — *nuso ist in dheru sineru heilegun chiburdi so daucgal fater chiruni, dum sacrae nativitatis ejus archana* 1, 20 — *suuor ih in minemu heileghin, juravi in sancto meo* 36, 19 — *nam sigu in dhem iudeoliudim, debellavit iudaeos* 27, 21 — *de, in sinemu samin, de quo semine* 33, 15 — *ex, in druhtines nemin, ex persona domini* 17, 11 — *sub, in cyres nemin, sub persona cyri* 5, 14 — *secundum, in dhes fleisches liihhamin, secundum carnem* 9, 21.

b) zeitlich *in, in dhemu daghe* 12, 2. 42, 18 *in dhes dagum* 39, 9 *in dhemu eristin* 16, 1. 5 *in huuelihh*[*eru zîti*], *quando* M. 33, 28.

c) causal *in, in dhemu heilegin gheiste* 10, 2 *in dhrim fingrum* 19, 12. 20 *in dhemu nemin* 6, 8 *in andreidim* 30, 13 — *per, in dheru, per ipsam* 29, 15 *in dheohe, per femur* 33, 11 *in ghirin, per ambitionem* 35, 1 — im Lateinischen stehen Ablative *in einemu hantgriffa, pugillo* 19, 8 *in forasagono munde, ore prophetarum* 25, 6 *in dheru selbun salbidhu, ipsa unctione* 5, 5 *in dheseru urchundin, quo testimonio* 15, 9 *in dhemu uuorde, quo verbo* 33, 7 — *in binamin iesus chinemnit, iesus cognominabatur* 31, 6 *in hruofte singhemes, jubilemus* 32, 13.

d) final *in*, *in zeihne*, *in signum* 42, 19. 22 — *ad*, *in unseru chiliihnissu*, *ad similitudinem nostram* 7, 15 *in huuelihhes gotnissu*, *ad cujus dei imaginem* 7, 21 *in angilo*, *ad angelorum* 8, 3 *in bauhnungum*, *ad significandum* 32, 10.

2 c. acc. a) räumlich *in*, *setzida* * *in siin paradisi*, *posuit* * *in paradiso* 28, 21 *regonoda fyur in sodoma*, *pluit (ignem) in sodomis* 8, 20 — *ad*, *dhurahleidit in dhea chiheizssenun lantscaf*, *perduceret ad terram repromissionis* 32, 2 *dhazs ist in dheo uualaæhti* 32, 4 — *in cruci chislaganan*, *crucifixum* 30, 5 *dhea auur chihuuoruane in miltnisso chindo*, *conversi etiam parvoli* 42, 4.

b) zeitlich *in*, *fona euuin in euuin*, *in saeculum saeculi* 4, 15 *in æuuin*, *in eternum* 36, 21. 37, 1 — *untazs in ęuun*, *usque in aeternum* 37, 16 *untazs in eouuesanden euun*, *usque in sempiteruum* 38, 2 *untazs in euun*, *in perpetuum* 38, 4.

c) causal *in andra uuiis*, *praeterea quia* 6, 12.

3 c. instr. *in dhiu*, *in eo* 16, 12.

*in-fancnissa* vgl. sub *f.*

*in-fleiscnissa* f. *(jô) incorporatio:* acc. sg. 24, 1.

*innan* praep. c. instr. *innan dhiu*, *donec* 34, 15 *dum* 23, 11. 41, 2. 42, 1.

*inne* adv. loc. *inne restida*, *requiescebat* 42, 8.

*inu* 1 conj. *nam* 38, 18 *inu huuazs*, *nam quid* 21, 1 *inu huueo*, *nam qualiter* 38, 7 *inu so auh*, *nam et cum* 16, 15.

2 part. interr. *inu ni*, *num* 8, 3 *inu ibu*, *item si* 9, 17 *inu ga*, *numquid* M. 33, 18.

*ir* pron. 3 pers. 'er': nom. sg. m. *ir* 1, 2. 4. 6. 3, 9. 10. 5, 14. 15. 7, 14. 8, 1. 10, 1. 11, 14. 15. 12, 14. 19. 22. 13, 2. 14, 13. 16. 17. 18. 15, 14. 16, 12. 22. 18, 21. 19, 1. 3. 7. 20, 2. 21, 11. 22, 17. 19. 20. 23, 11. 14. 14. 20. 24, 3. 25, 9. 27, 16. 28, 17. 22. 29, 9. 14. 30, 6. 9. 31, 8. 32, 9. 33, 8. 9. 36, 15. 39, 1. 16. 19. 19. 41, 2. 42, 15 *er* M. 33, 4. 29 *ir hohisto*, *excelsus* 24, 5 *ir chuninc*, *rex* 39, 7 — *ir*, *ille* 29, 2. 11 *ipse* 23, 1 — *qui*, *ir almahtic got*, *qui omnipotens deus* 11, 8 *dhar ir*

*quhad, qui dicit* 2, 4 — *se, dhazs ir gote uuas ebanchiliih, esse se aequalem deo* 23, 13 *dhazs ir* * *bichnadi, se cognovisse* 20, 1 — *ir selbo, idem* 4, 10. 19, 5. 22, 2. 4 *so ir selbo quhad, ipso dicente* 10, 15 *so ir selbo druhtin quhad, dicente domino* 26, 16 *huuanda ir selbo, qui* 16, 7 — nom. f. *siu* 2, 18. 18. 22. 42, 11 — nom. n. *izs* 6, 19. 10, 6. 14, 6. 24, 15. 25, 18. 38, 5 — acc. m. *inan* 29, 21. 30, 3. 4. M. 32, 18 *eum* 18, 18. 20. 22, 7. 23, 10. 24, 17. 28, 9. 21. 33, 22. 37, 22. 39, 12. 40, 8 [*ina*]*n* M. 33, 13 *umbi inan, de eo* M. 33, 30 *illum* 1, 16 *quem* 29, 5 *umbi inan, de quo* 23, 9 — acc. f. *sia* 2, 5. 9. 42, 10 *eam* 24, 5. 9 — acc. n. *izs* 3, 6. 4, 9. 8, 7 — dat. m. *imu* 1, 7. 5, 18. 19. 23, 12. 37, 14 *ei* 33, 15. 37, 17 *eo* 33, 20. 37, 20 *eum* 5, 20. 36, 17. 40, 5. 12. 13 [*i*]*mo* M. 32, 17 *imu, illi* 24, 19 *illo* 18, 19 *quo* 33, 19 *imu anachiliihhan, ad imaginem suam* 17, 3 *imu ərsterbandemu, moriens* 43, 19 — reflex. *liihhet imu, placet sibi* 32, 17 *zi imu, ad se* 43, 14 *imu selbemu* 22, 18 *imo, sibi* M. 33, 22 — dat. f. *iru, in iru* (Hs. *ira*), *in ea* 24, 4 reflex. *chiliihheda iru, conplacuit sibi* 18, 19 *aer denne iru biqu*[*ami*] *, *antequam veniret partus eius* M. 33, 8.

plur. nom. m. *sii* 21, 7 *sie* 8, 2. 11, 2. 13, 13. 20. 25, 2. 3. 4. 28, 3. 9. 29, 21. 30, 3. 39, 12 *ipsi* 28, 7 *sie scribun, habet* 7, 5 — acc. m. *sie, eos* 11, 1 *lustida sie, delectantur* 42, 5 — gen. m. *iro* 3, 5. 15, 12. 28, 2. 3. 35, 8 *eorum* 15, 4. 43, 2 *suae* 35, 15 — dat. m. *im* 31, 11. 35, 17, 19 *in im selbem, in ipsis* 36, 6 reflex. *im, sibi* 11, 3.

*iisnin* adj. *ferreus:* acc. pl. m. attrib. *iisnine* 6, 2.

*ist* vgl. *uuesan.*

*ith-niuuues* adv. gen. *denuo* 1, 18.

## *J*

*iâ* vgl. *inu ga.*

*iaar* n. *annus*: nom. pl. *iaar* 25, 13 acc. *iaar* 26, 15 gen. *iaaro* 26, 17. 20.

*iiht* vgl. *bi-iiht.*

*ioh* conj. eine nähere Verbindung angebend als *endi* 1. zwischen Substantiven *et, got ioh druhtin* 4, 11. 5, 15. 10, 3 *dheodun ioh riihhi* 6, 11 *chisiuni ioh forasagono spel* 26, 6 *burc ioh ghelstar* 27, 13 *burc ioh tempil* 27, 22 *ghebono ioh gheistes* 40, 14 *chiboranan ioh chimartorodan* 27, 7 — *atque, angilo firstandan ioh iro chiuuizs, angelorum intelligentiam atque scientiam* 3, 4 — *que, ghelstar ioh salbunga, sacrificium unctionemque* 27, 10 *ein ioh samalih, una eademque* 19, 19.

2. Zur Verbindung von Sätzen und Verben gebraucht *et* 2, 16. 12, 14. 25, 17 *moysise dodemu endi dheru euu zifarenern ioh dhem aldom gotes chibodum bilibenem, defuncto moyse id est defuncta lege et legali praecepto cessante* 31, 15 *ioh auh dhiu selbu stat chischeinit * ioh chidhinsit, etiam locus ipse coruscans * contrahat* 43, 11. 14. *endi * endi * ioh, et * et * nam* 18, 6 — *ioh, utique* 40, 21 *vel* 31, 22 *sive* 23, 7 — *ioh auh, etiam et* 39, 15 — *endi ioh* 7, 7 — correl. *endi * ioh * ioh ** 25, 13. 15 *ioh * ioh, sive * sive* 23, 12.

*iû* adv. *jam* 27, 2. 28, 13. 43, 4 *iu quhami, advenerit* 25, 9 *christan iu chiboranan, natus * christus* 27, 6 *dhes uuir iu sinera manniscnissa chiburt * chichundidom, cujus demonstrata est * humana nativitas* 30, 17 — *iu * langhe, olim* 26, 13.

*iugund* f. *(i) adolescentia*: gen. sg. *iugundhi* 23, 22.

*iû-huuanne* adv. *aliquando* 42, 2.

*iunc* adj. 'jung': adv. superl. *az iungist, tandem* 29, 19.

## *Ch. C*

*chalp* n. *vitulus:* nom. sg. 41, 7.

*ar-chennan* sw. v. I *noscere, cognoscere, agnoscere:* inf. dat. *zi archennenne* (Hs. *ánne), nosse* 2, 9 *leohtsamo zi archennenne, evidenter* 14, 20 *ist * zi archennenne, agnoscitur* 16, 6 — praes. 1 pl. *archennemes, accipimus* 15, 5 — praet. 3 sg. *archennida, cognovit* 2, 3 part. praet. praed. *ist * archennit, cognoscitur* 26, 11.

*bi-chennen, cognoscere:* inf. *ei sculut bichennen, cognoscetis* 11, 4.

*cheosan* st. v. *eligere:* praes. conj. 3 sg. *daz imo zueio che*[*ose*], *ut eligat sibi de duobus* M. 33, 22.

*chîmo* m. *germen*: acc. sg. *chimun* 39, 6.

*chind* n. *parvulus, infans:* nom. sg. *chindh* 22, 8 *chind* 41, 17 *infans* 41, 21 *liuzil chind, puer* * *parvulus* 41, 14 — gen. pl. *chindo* 42, 4.

*chiriihha* f. *(n) ecclesia:* nom. sg. *chiriihha* 42, 12 dat. *chiriihhun* 40, 20. 41, 1. 12.

*bi-chnâan* sw. v. *cognoscere*: praet. conj. 3 sg. *dhazs ir* * *bichnadi, se cognovisse* 20, 2 — reflex. praes. conj. 3 sg. *bichnaa sih dher, cognoscat* 6, 18 3 pl. *bichnaan sih, agnoscant* 23, 6.

*chneht* m. *(a) puer:* nom. sg. 18, 17 acc. 18, 22 dat. *chnehte* 33, 5.

*fir-chnussan* sw. v. *conterere:* praes. 1 sg. *ih firchnussu* 6, 2.

*chraft* f. *(i) potentia:* acc. sg. *chraft dhes ebanuuerches, cooperationem potentiae* 19, 17.

*chrismo* m. *chrisma:* gen. sg. *chrismen* (Hs. *c*$^{h}$*r*) 5, 11.

*christin-heit* f. *(i)* 'Christenheit': gen. sg. *christinheidi chilaupnissa, christi fidem* 42, 5 *dhera christinheidi chiriihha, ecclesia* 42, 12.

*chrump* adj. *tortuosus:* nom. sg. f. sw. *dhiu chrumba nadra, ille serpens tortuosus* 42, 8.

*chumft* f. *(i) adventus:* acc. sg. 25, 12 *untazs dhea chumft christes chiburdi, usque ad ortum christi* 34, 19 — gen. *chumfti* 26, 22 — vgl. *fram-chumft.*

*chundan* sw. v. *testari, praenuntiare:* praet. 3 sg. *chundida* 5, 13. 11, 9. 20, 1 *praenuntiavit* 24, 2 part. praet. *dhanne ist nu chichundit dhazs* * *dhurah inan ist al uuordan, quando* * *per illum cuncta creata esse noscuntur* 1, 14; *bifora chundan, testare, adnuntiare, pronuntiare, protestare, praedicere*: inf. dat. [*bifora za chun*]*denne* M. 32, 12 praet. 3 sg. *dhen dhes forasagin uuort bifora chundida, quem adnuntiabat sermo propheticus* 27, 4 *in dhemu uuorde chundida ir bifora; quo verbo* * *testabatur* 33, 7 [*bifora chu*]*ndita, protes-*

*tatur* M. 32, 14 part. praet. *so ęr bifora uuardh chichundit, quod fuerat ante * praedictum* 28, 6 praed. n. pl. *ioh offono sindun siniu zeihhan dhes bifora chichundidiu, et manifestata signa ejus pronuntiantur* 25, 14.

*ar-chundan, demonstrare:* imp. 1 pl. *archundemes* 4, 9.

*dhurah-chundan declarare:* praet. 3 sg. *dhurahchundida* 19, 21.

*chi-chundan monstrare, demonstrare, ostendere:* imp. 1 pl. *chichundemes, monstremus* 22, 1 *demonstretur* 30, 19 praet. 3 sg. *chichundida, ostenderet* 13, 2 *monstraret* 20, 12. 1 pl. *uuir * chichundidom, demonstrata est* 30, 19 — vgl. *ur-chundan.*

*chuninc* m. *(a) rex:* nom. sg. 35, 19. 39, 7 acc. 35, 1. 12. 36, 2 dat. *chuninge* 6, 17 gen. pl. *chuningo* 5, 19. 10, 5. 14, 4.

*chunnen* sw. v. III *doceri:* praes. 1 pl. *chunnemes* 36, 10.

*chunni* n. *(ja) tribus, genus, domus:* gen. sg. *chunnes, tribu* 34, 9 dat. *chunne, genere* 34, 21. 39, 21 dat. pl. *chunnum, generibus* (Hs. *gentibus*) 31, 21 — vgl. *ærdhchunni.*

*chunt* vgl. *dhurah-chunt, un-chunt; chundo* vgl. *ur-chundo.*

*cruci* n. *(ja) crux:* acc. sg. 23, 2. 30, 5 — *crucis* lat. gen. von *crux* 43, 2.

## *L*

*lamp* n. *agnus:* instr. sg. *lambu* 40, 21.

*langhe* adv. *iu * langhe, olim* 26, 13 *dhiz al * aer langhe bifora sungun, haec omnia * praesaga cecinerunt* 25, 7.

*lant-scaf* f. *(i) terra:* acc. sg. *lantscaf* 32, 2 *dhea lantscaffi* 31, 10 dat. *lantscaffi, patria* 39, 20.

*lastron* sw. v. III *scandalizari:* praes. 3 pl. *lastront* 30, 4.

*chi-lauban* sw. v. I *credere:* inf. *uuellent sie * chilauban, credunt* 28, 10 dat. *zi chilaubanne* 6, 20 *existimare* 8, 10 *za galaubenne* M. 33, 23 *neo nist zi chilaubanne, numquid creditur* 38, 14 *sindun zi chilaubanne, sunt credendi* 21, 7 praes. 3 sg. *chilaubit* 6, 15 [*demo ni*] *galaubit* M. 33, 22 1 pl. *chilaubemes* 15, 7 conj. 3 pl. *chilauben* 23, 7 *dhoh sie inan chiboranun chilauben, etsi patiantur*

*natum* 30, 3 — praet. conj. 3 pl. *chilaubidin* 29, 22 — vgl. *un-chilaubendi.*

*chi-laubin* f. *fides:* dat. sg. *ghilaubin* 6, 12 *in rehteru chilaubin, in fide* 41, 13.

*chi-laubo* vgl. *un-chilaubo.*

*chi-laupnissa* f. *(jô) fides*: acc. sg. *chilaupnissa* 42, 5.

*fir-lâzssan* red. v. *omittere, relinquere:* praet. conj. 3 sg. *endi dhazs mittingart firleizssi diubilo drugidha, omissisque mundanis demonum simulacris* 29, 23 *firleazssi, reliquisset* 34, 7.

*leben* sw. v. III *vivere*: part. praes. dat. abs. *bi sinemu fatere lebendemu, patre suo vivente* 38, 17.

*dhurah-leidan* sw. v. I *perducere:* praes. 3 sg. *dhurahleidit* 32, 1.

*leididh* m. *(a) dux:* nom. sg. 31, 9. 16 acc. 34, 21.

*leididh-duom* m. *(a)* 'Führerschaft': nom. sg. *leididhduom, dux* 35, 4.

*lendi* vgl. *ali-lendi.*

*lendin* f. *ren:* gen. pl. *lendino* 40, 19.

*leo* lat. Nomen; nom. sg. 41, 8. 17.

*ar-leodan* st. v. 'aufwachsen': praes. 3 sg. *arliudit uph, egredietur* 39, 17.

*leogan* st. v. *mentiri:* praes. 1 sg. *ni liugu ih* 36, 20 part. praes. adv. *quhedhant leogando, mentientes* 35, 10.

*leoht* n. *lux*: dat. sg. *hluttror leohte, luce clarius* 9, 16.

*leoht-samo* adv. *evidenter: leohtsamo zi archennenne, evidenter* 14, 20 *so leohtsamo zi firstandanne* 7, 8.

*lêrunga* f. *(ô) doctrina:* acc. sg. *lerunga* 41, 20.

*lesan* st. v. *legere:* part. praet. [*i*]*st galesan, legitur* M. 32, 11.

*bi-lîban* st. v. *deficere, remanere, deesse, cessare*: praet. 3 sg. *bileiph* 35, 4. 17. 19 3 pl. *ni bilibun ano herrun iudœoliudi, non dæfuisse principes iudeorum populi* 34, 19 part. praet. dat. abs. n. *chibodum bilibenem, praecepto cessante* 31, 16.

*libel* m. *(a) liber:* gen. sg. *libelles* 16, 8.

*lidi* vgl. *bi-lidi.*

*liih* f. *(i)* und n. *caro*: dat. sg. f. *liihhi* 28, 16 dat. n. *liihhe* 22, 3 *in fleisches liihhe, incarnatus* 22, 6.

*chi-liih* adj. *similis:* acc. sg. m. praed. *chiliihhan gote, ad similitudinem dei* 7, 19 *uns chiliihhan, ad similitudinem nostram* 16, 17 gen. n. subst. *eouuiht kalihhes, quippiam simile* M. 33, 17 [*kali*]*hhes eo neouuiht, nihil tale* M. 33, 16.

*chi-liihho* adv. 'gleich': *adam ist dhiu chiliihho uuordan so einhuuelih, adam factus est quasi unus* 17, 5.

*liih-hamo* m. *corpus:* acc. sg. *liihhamun* 29, 20 gen. *liihhamin* 23, 8 *in dhes fleisches liihhamin, secundum carnem* 9, 22.

*liihhen* sw. v. III imp. reflex. c. dat. *placere:* praes. 3 sg. *liihhet imu druhtine, placet sibi dominus* 32, 17.

*chi-liihhen, conplacere:* praet. 3 sg. *chiliihheda iru in imu mineru seulu, conplacuit sibi in illo anima mea* 18, 18.

*chi-liihnissa* f. *(jô) imago, similitudo, forma, parilitas:* acc. sg. *chiliihnissa* 32, 9 *formam* 23, 15 gen. *chiliihnissa* 28, 20 dat. *chiliihnissu* 8, 6. 14 *similitudinem* 7, 16 *parilitate* 19, 17.

*chi-liihsam* adj. 'geheuchelt': gen. pl. f. sw. *dhero iro chiliihsamono lugino, simulationis suae mendacia* 35, 15.

*bi-linnan* st. v. *cessare:* praet. 3 pl. *bilunnun* 28, 1 part. praet. *ghelstar ioh salbunga bilunnan uurdun, sacrificium unctionemque cessasse* 27, 10.

*lîp* m. *(a) vita:* gen. sg. *libes* 32, 5.

*lit* vgl. *ab-lit.*

*liudi* m. *(i)* plur. *populus;* nom. 27, 14. 35, 7 *uuerdhant mine liudi, erunt mihi in populum* 12, 5 *iudeoliudi, judei* 30, 3 *iudœoliudi, judaeorum populi* 34, 20 acc. *iudeoliuti, judaeis* M. 33, 6 gen. *liudeo* 42, 19. 22 dat. *liudim* 26, 1. 32, 18 *iudeoliudim, judaeos* 27, 21 *iudęoliudim, judęis* 35, 31.

*liuzil* adj. *parvulus, paulus:* nom. sg. n. *liuzil* (Hs. *-it*) *chind, puer parvulus* 41, 14 acc. m. praed. *lyuzilan, uuordanan, parvolum factum* 23, 8 instr. n. *liuzelu minnerun, paulo minus* 23, 10.

*lyuzila* f. 'Kleinheit': dat. sg. *meinida dher forasago chiuuisso in dheru christes lyuzilun, parvolus enim christus* 22, 17. Braune's Vermuthung *lyuziliin* statt *lyuzilun* (Lesebuch [3]

V 13) ist zweifelhaft, da das feminine Suffix *-în* sonst nie mit doppeltem *i* geschrieben ist.

*lobon, loben* sw. v. II. III *laudare:* praes. 3 pl. *lobont, magnificabunt* 33, 22 imp. 2 sg. *lobo, lauda* 11, 20 1 pl. *lobemes in hruofte, laudemus* 32, 13.

*lugin* f. *mendacium:* gen. pl. *lugino* 35, 15.

*lughin* adj. *mendax:* nom. sg. m. subst. *lughin* 35, 21.

*ant-lûhhan* st. v. *aperire:* praes. 1 sg. *ih antluuhhu* (Hs. *-lŭh-*) 5, 20.

*bi-lûhhan claudere:* part. praet. *dor ni uuerdant bilohhan, portae non claudentur* 5, 21.

*lucchi* adj. *mendax*: acc. pl. m. praed. *lucche* M. 33, 23.

*lumbal* m. *(a) lumbus:* gen. pl. *lumblo* 40, 18.

*lustan* sw. v. I imp. c. acc. *delectari:* praet. 3 sg. *lustida sie* 42, 4.

*lutti* vgl. *ant-lutti.*

## *M*

*magad* f. *(i) virgo* nom. sg. 39, 22 *magad* M. 33, 10 gen. *magadi* M. 33, 12.

*magan* v. praet.-praes. *posse:* praes. 3 sg. *mac* 3, 5. 35, 21 *mac * uuesan, sit* 11, 6 praet. 3 sg. *mahta* 2, 7 3 pl. *mahtun* 28, 4 conj. 3 sg. *mahti* 2, 10. 8, 8. 29, 10.

*mahtic* vgl. *al-mahtic.*

*man* m. *homo, vir:* nom. sg. *man* 6, 21. 8, 14. 21, 16. 22, 6. 19. 24, 16 *vir* 24, 3. 3. 13. 15 acc. *mannan* 7, 22. 8, 9. 16, 16. 17, 3. 28, 17 *mannan* (M. *man* 34, 24. 26) 7, 14. 18 gen. *mannes liihhamun, corpus humanum* 29, 20 — gen. pl. *manno* 2, 16. 3, 5. 14, 14 *m[anno]* M. 33, 1 *fona smalero manno mezsse, de populari ordine* 41, 10 dat. *mann[um]* M. 33, 16 — vgl. *gom-man.*

*man* pron. indef. *man:* nom. sg. *scal man * eina gotnissa beodan, una divinitas praedicanda est* 21, 10 *bihuuiu man * christes bidendi uuas, quia * christus expectandus esset* 34, 8 — vgl. *eo-man.*

*manac* adj. *multus:* nom. pl. m. subst. *m[a]nage* M. 33, 28 nom. pl. f. attrib. *manego* 12, 3.

*manac-faldan* sw. v. *multiplicare:* part. praet. praed. n. *chimanacfaldit uuirdhit, multiplicabitur* 22, 13.

*manacsam* adj. 'mannichfach': nom. pl. f. attrib. *so manacsamo* (Hs. *mȯ*), *tanta* 40, 10.

*maneghin* f. *pluralitas:* nom. sg. *dhiu selba maneghiu chinomidiu, ipsa pluralitas personarum* 17, 7 (vgl. S. 95) acc. sg. 16, 19.

*man-chunt* adj. *masculus*: acc. sg. n. subst. *manchunt* M. 33, 9.

*manniscnissa* f. *(jô)* 'Menschlichkeit': gen. sg. *sinera manniscnissa chiburt, humana nativitas* 30, 17.

*mâno* m. *luna:* nom. sg. 37, 2.

*mâran* sw. v. I *declarare:* part. praet. n. *chimarit uuard* 4, 6.

*ar-maran, declarare:* part. praet. *ist* * *armarit, declaratur* 1, 11.

*martyra* f. *(ô) mors:* dat. sg. *martyru* 25, 17.

*martiron* sw. v. II *pati*: part. praet. *ir* * *chirista chimartirot uuerdhan, oportuit pati* 30, 10 acc. sg. m. postp. *ist* * *araughit* * *christan in chiboranan ioh chimartorodan, natus et passus ostenditur christus* 27, 7.

*martyrunga* f. *(ô) passio:* acc. sg. 30, 11.

*meghin* n. *virtus, majestas, fortitudo:* nom. sg. 15, 4 gen. sg *meghines* 19, 17 *fortitudinis* 40, 6 (Hs. *megʰines) majestatis* 13, 22 *dhes ęrrin meghines, virtutis* 29, 13.

*meghinic* adj. 'kraftvoll, wirksam': acc. sg. n. sw. *dhazs meghiniga chiruni, mysterium* 17, 8.

*meinan* sw. v. I *ostendere, monstrare*, 'behaupten, meinen': inf. *meinan* 5, 9. praes. 3 sg. *see hear meinit nu dhri, ecce tria* 15, 8 *dhazs meinit, id est* 26, 17 impers. *dheasa stat auh meinit in dhemu ębrœischin chiscribe, hic locus in hebraeo habet* 43, 16 — praet. 3 sg. *meinida* 22, 15 *ostendit* 14, 17 *aperuit* 14, 20 *fater meinida dhar sinan sun, dhuo ir chiminnan chneht nemnida, pater filium dilectum puerum vocat* 18, 20 3 pl. *meinidon, proclamant* 21, 1 — part. praet. praed. m. *ist* * *chimeinit, monstratur* 5, 6 *seegi siin gheist ist auh after dhiu saar chimeinit, ecce spiritus ejus* 17, 15 postp. m. *bifora chimeinit, antea praedicata* 31, 3.

*chi-meini* adj. *communis*: nom. m. postp. *allero uuesan chimeini, communis * conditio omnium* 41, 13 acc. f. attrib. *chimeine* 41, 20 — vgl. *unmeini.*

*chi-meinidh* f. *(ô) communio:* nom. sg. *chimeinidh* 15, 22.

*mendau* sw. v. I *persultare:* praes. 3 sg. *mendit* 20, 20.

*mengan* sw. v. I 'mischen': part. praet. acc. pl. m. postp. *sitzit pardus mit gheizssinu bauhnit dhea nidhigun chimenghide mit sundigem, pardus cum hedo accubat permixtim, scilicet subdoli cum peccatoribus* 41, 6.

*mêra* adv. comp. *plus*: *mera sindun dhanne zehanzo endi feorzuc uuehhono chizelido* 26, 22 (cf. M. 14, 22 *diu mera)* — vgl. *eo-mêr.*

*mezs* n. *mensura, ordo*: dat. sg. *mezsse, ordine* 41, 10 *zi mezsse, ad mensuram* 40, 13 *after fleisches mezsse, secundum carnem* 36, 13. 42, 16.

*mezssan* st. v. *metiri:* part. praes. praed. m. *uuas mezssendi, mensa est* 18, 5 *mensus est* 19, 8.

*mih* acc. sg. s. *ih.*

*mihhil* adj. *multus, magnus:* nom. sg. m. attrib. *mihhil undarscheit ist, multum distet* 8, 5 nom. sg. f. attrib. *mihhil* 8, 11 gen. m. attrib. *so mihhiles herduomes urchundin, tali auctoritate* 1, 9.

*miltnissa* f. *(jô) misericordia:* acc. sg. 37, 19 acc. pl. *dhea auur chihuuoruane in miltnisso chindo, conversi etiam parvoli* 42, 4.

*miluh* f. *(i) lac:* nom. sg. 32, 3.

*min* compar. adv. 'weniger'; *eines min dhanne fimfzuc,* xl et VIIII, 26, 19 — *minnero* compar. adj. *minor:* acc. sg. m. postp. *dhu chiminnerodes inan liuzelu minnerun, minuisti eum paulo minus* 23, 10.

*miin* pron. poss. *meus*: nom. sg. m. attrib. *miin* 17, 12. 18, 17 nom. f. attrib. *miin* 18, 5 — acc. m. attrib. *minan* 18, 20 acc. f. attrib. *mina* 11, 1. 14, 10. 37, 19 *mine* 10, 11 acc. n. attrib. *miin* 33, 6. 36, 19 — dat. m. attrib. *minemu* 5, 16. 7, 4. 6. 36, 19. 37, 7. 22 postp. *minemu* 9, 20 dat. f. attrib. *mineru* 18, 19 *mineru* (Hs. *-ra*) 36, 22 dat. n. attrib. *minemu* 38, 1 — nom. pl. m.

attrib. *mine* 12, 5 nom. f. attrib. *mino* 18, 3 — acc. m. attrib. *mina berga* 34, 4.

*chi-minni* adj. *dilectus:* nom. sg. m. subst. *chiminni mir, dilectus meus* 18, 18 acc. m. attrib. *chiminnan* 18, 21.

*minnea* f. *(jô) amor:* dat. sg. *minniu* 29, 15.

*chi-minneron* sw. v. II *minuere*: praet. 2 sg. *dhu chiminnerodes* 23, 9.

*minnon* sw. II *diligere:* praet. 2 sg. *dhu minnodos* 4, 17.

*mit* praep. 1 *cum* dat. a) Gemeinschaft bezeichnend *cum, mit imu* 1, 7 *mit * herizohin* 27, 14 *mit dhinem faterum* 38, 10. 20 *mit dhem unbalauuigom* 41, 2 *mit sundigem* 41, 6 *mit * dheodu* 41, 19 — *in, mit mann[um], in hominibus* M. 33, 16 — *mit dhes iudeischin muotes hartnissu, duritia cordis iudaici* 28, 7 *dhurah iro grimmin mit dhemu unscama habendin andine, pervicacia impudicae frontis* 35, 8 — *apud, samant hapta mit fater, habuit apud patrem* 11, 14 — *samant uuonent mit* 41, 11.

b) das Mittel bezeichnend, Abl. im Lateinischen *mit urchundin* 1, 9. 9, 12. 30, 12 *mit gareuuem bilidum* 4, 7 *mit * olee* 4, 20 *mit * chiliihnissu* 19, 16 *mit * quhide* 20, 22 *mit hęrduome* 22, 1 *mit dhem hohistom salidhom odagan, summa beatitudine praeditum* 28, 18 *mit scuonin* 28, 19 *mit unuuerdnissu* 29, 3 *mit zuuem dhehhidon siin antlutti, endi mit zuuem dhecchidon sine fuozssi endi mit zuuem flugun* 20, 6. 8. 9 — *sub, mit * uuagu uuac, sub lance libravit* 19, 15.

2. c. acc. das Mittel bezeichnend: *mit ęrcna euua, certa lege* 1, 4.

3. c. instr. Gemeinschaft bezeichnend: *cum, mit lambu* 40, 21 *mit gheizssinu* 41, 5 *chinamno ist mit godu, unicum nomen divinitatis est* 8, 17.

*mitti* adj. *medius:* dat. sg. f. postp. *in dhir mitteru, in medio tui* 12, 1. 6 dat. pl. f. postp. *undar eu mittem, in medio vestri* 17, 13.

*mittin-gart* m. *(a) mundus:* acc. sg. 29, 22. 43, 15 gen. *mittingardes* 30, 9 *mittingardes ęrdha, orbis terrae* 1, 1.

*mit-uuâri* adj. *mansuetus:* acc. pl. m. sw. subst. *dhea mituuarun* 32, 19.

*munt* m. *(a) os:* gen. sg. *mundes* 15, 3. 7 dat. *munde* 3, 22 — dat. pl. *mundum, ore* 25, 6.

*muodic* vgl. *ubar-muodic.*

*muot* m. *(a) cor, mens:* gen. sg. *muotes, cordis* 28, 8 *muotes blinde, mente cecati* 35, 14.

*muoter* f. 'Mutter': gen. sg. *fona muoter brustum, ab ubere* 41, 22.

*muot-uuillo* m. *cor*: acc. pl. *muotuuillun* 42, 7.

*N*

*nâdra* f. *(n) serpens, regulus*: nom. sg. 42, 8 gen. *nadrun* 42, 6.

*nalles* adv. gen. *(ni alles) non* 22, 18 *nec* 13, 20.

*nâma* f. *(ô) praeda*: acc. sg. 41, 1.

*chi-namno* sw. adj. 'gleichnamig': nom. sg. praed. *chinamno ist mit godu, unicum nomen divinitatis est* 8, 17.

*namo* m. *nomen, persona, vocabulum:* nom. sg. 13, 22. 22, 11. 31, 1. 39, 11 acc. *namun* 30, 23 gen. *nemin* 31, 12 dat. *nemin, persona* 5, 14. 6, 8. 7, 10. 15, 5. 17, 11 *vocabulo* 16, 4.

*nara* f. *(ô) redemptio:* acc. sg. pleonastisch *dhurah uueraldi aloosnin ** bi mittingardes nara* 30, 9.

*neman* st. v. 'nehmen': praes. 1 sg. *ni nimu ih ab imu, non auferam ab eo* 37, 20 3 pl. *nemant gaumun, attendunt* 35, 14 imp. 2 sg. *nim gaumun dhesses uuortes, adverte sermonem* 25, 21 praet. 1 sg. *so ih fona dhemu nam, sicut abstuli ab eo* 37, 21 3 sg. *nam sigu in dhem iudeoliudim, debellavit judaeos* 27, 21.

*fir-neman, intellegere:* imp. 2 sg. *firnim* 5, 9.

*nemnan* sw. v. I *vocare, nominare, nuncupare:* inf. dat. *bichnaan sih zi nemnanne christ gotes sunu, agnoscant vocari christum filium dei* 23, 6 — praes. 1 sg. *dher dhih nemniu, qui voco nomen tuum* 6, 7 3 pl. *nemnant, vocabit* 39, 12 — praet. 3 sg. *nemnida, vocat* 18, 22 — part. praet. m. *ist chinemnit, vocatur* 5, 12 *uuirdit siin namo chinemnit, vocabitur nomen ejus* 22, 11 *uuard chinemnit, est dictus* 6, 14 *uuardh chinemnit, nominaretur* 32, 10 *uuardh ** in binamin chinemnit, cognominabatur* 31, 6 *uurdi chinemnit, nuncupetur* 7, 2.

*neo* adv. 'nie': *neo nist zi chilaubanne, numquid * creditur* 38, 14.

*neoton* sw. v. II *desiderare:* praes. 2 sg. *[n]eotot* M. 32, 9.

*neo-uuihd* pron.-subst. n. *nihil*: nom. sg. 32, 6 *neouuiht* M. 33, 6.

*nerran* sw. v. I 'nerren': part. praes. nom. sg. m. sw. *nerrendeo christ, iesus christus* 12, 11. 26, 13. 28, 12 *nerrendo* 19, 2 gen. m. sw. *dhes nerrendin druhtines, salvatoris* 11, 7.

*ni* 1. neg. part. *non* 2, 7. 4, 12. 5, 21. 21, 7. 22, 15. 23, 12. 25, 2. 28, 4. 9. 29, 6. 12. 30, 6. 36, 6. 17. 37, 19. 40. 12. 15. 42, 13. 43, 20 *ni uueizs ih, nescio* 35, 11 *ni * eo einic, nullus* 6, 13 *ni bluchisoe eoman, nemo dubitat* 9, 5 — *nec* 35, 14. 43, 22 — *ni liugu ih davide, si david mentiar* 36, 20 — mit anderen Negativen verbunden *noh * ni, necdum* 25, 5 *ne * quidem* 29, 18 *noh ni, nondum* 35, 10 *noh ein tempel ni bileiph, nullum templum remansit* 35, 17 *noh einich lughin ni mac uuesan, neque enim mendax esse potest* 35, 21 — im negativen Fragesatz *inu ni angil nist anaebanchiliih gote, num angelus aequalem cum deo habet imaginem* 8, 3 — correlativ *ni * noh, non * nec* 34, 13—14. 19—21 *ni einich * noh einich, nullus * nullus* 35, 19 *ni ** noh * ni ** noh * ni ** noh * ni, nec * nec * nec * nec* 1, 22 — 2, 1. 2. 3 — *ni * nibu, non * sed* 39, 1—2.
2. conj. c. conjunctivo 'dass nicht': *ni bluchisoe eoman ni dhiz sii, nemo dubitat * esse* 9, 5.

*nibu* conj. c. ind. *nisi* 8, 15. 9, 8. 11, 7. 12, 10. 21, 3. 22, 22. 31, 13 — c. conjunctivo *nibu, si * non* 10, 3 *nisi* 34, 6 — *ni * nibu, non * sed* 39, 1—2 *nist * nibu, non * nisi* 3, 1—4.

*nidhar* adv. 'nieder': mit Verbum *nidhar quheman, descendere* 9, 11.

*nîdhic* adj. *subdolus*: acc. pl. m. sw. *dhea nidhigun* 41, 5.

*nist* v. s. *uuesan.*

*chi-nist* f. *(i) venia*: dat. sg. *chinisti* 29, 11.

*niuuues* vgl. *ith-niuuues.*

*noh* 1. adv. *adhuc* 25, 10. 28, 9 *hear auh noh frammert, adhuc* 42, 13 — in den deutschen Text eingeführt, *fraghet noh* 28, 15 *beit noh dhuo* 29, 8 *noh * uualdendan, regnum tenere* 35, 12 — mit der Negation *ni* verbunden *noh ni, nondum* 35, 10 *noh * ni, necdum* 25, 5. 2. conj. *noh * ni, nec * quidem* 29, 17 *noh einich lughin ni mac uuesan, neque enim mendax esse potest* 35, 21 — correl. *** noh, non * et* 1, 1 *so selp so im noh ein tempel ni bileiph, noh einich altari noh einich offerunc ghelstar, so sama ni bileiph im einich chuninc noh einich sacerdos iudeoliudim, sicut nullum templum, nullum altare, nullum sacrificium, ita nullus rex nullus sacerdos remansit judaeis* 35, 17. 17. 18. 20.

*chi-nomidi* n. *persona:* gen. pl. *dhiu selba maneghiu chinomidiu, ipsa pluralitas personarum* 17, 7 (s. S. 95).

*nu* adv. *nunc* 11, 6. 18, 9. 30, 15. 36, 6 — 7, 7 *ergo* 8, 12 *suohhemes auur uuir nu, quaeramus ergo* 25, 8 *auur nu, igitur* 12, 8 *auur nu ithniuuues, denuo* 1, 18 *nu so, igitur* 1, 11 *chiuuisso nu, scilicet* 26, 8 *nu * chiuuisso, autem* 3, 7 — im Nachsatz *dhanne ist nu chichundit, quando * cognoscuntur* 1, 14 — zur Verstärkung anderer Partikeln *auh nu, et* 30, 19 *so sama auh nu, siquidem et* 3, 12 *oh * nu, itaque* 23, 5 *ibu nu, item si* 10, 11 *bidhiu nu ibu, idcirco si* 2, 6 *dhoh dhiu huuedheru nu. ubi tamen* 16, 22 *hear saar after nu, deinde* 4, 7 *untazs hear nu, hucusque* 21, 18 *hinan frammert nu, dehinc* 22, 1 — *see hear nu, ecce* 5, 4. 20, 18 — mit Verben *antuurdeen nu* 5, 2 *sagheen nu* 7, 11 *suohhen nu* 7, 20 *suohhemes nu* 14, 1 *meinit nu* 15, 18 *chioffanodom uuir nu* 28, 11 *chihori nu* 28, 16 *chunnemes nu* 36, 10.

*nu-so* conj. *dum* 1, 20.

## *O*

*oba* praep. c. dat. *super* 16, 3. 12. 20, 3. 22, 10. 23, 1. 3. 26, 1. 1. 39, 9. 40, 4. 9 *dhemu oba, super illud* 20, 5.

*ôdac* adj. 'reich': acc. sg. m. praed. *mit dhem hohistom salidhom odagan, summa beatitudine praeditum* 28, 19.

*fir-ôdhan* sw. v. I *dissipere:* praes. 3 pl. *fyrodhant* 27, 14.
*ôdhil* m. *(a) patria:* acc. sg. 30, 21.
*ôdhin* f. *vastitas:* nom. sg. 27, 16.
*odh-muodic* adj. *humilis:* superl. nom. sg. m. sw. subst. *allero odhmuodigosto, humillimus* 24, 7.
*chi-od-muodan* sw. v. I *humiliare*: praet. 3 sg. reflex. *sih * chiodmuodida, se humiliavit* 41, 16.
*odho* conj. *aut* 7, 21. 8, 8. 13 *odo* M. 33, 15. 23 — correl. *huuedhar * odho, utrum * an* 25, 9.
*offan-liihho* adv. 'offen': *ist offenliihho armarit, declaratur* 1, 11 — superl. adv. *offanliihhost, certissime* 25, 15.
*chi-offanon* sw. v. II *probare*, 'deutlich machen': praet. 1 pl. *chioffanodom uuir* 28, 10 — part. praet. praed. m. *ist chioffonot, patens * est* 16, 19.
*offerunc* m. *(a) sacrificium:* nom. sg. *offerunc ghelstar* 35, 18 acc. *offerunc ghelstar* 36, 3.
*offono* adv. 'offen': *offono araughida* 14, 11 *ist offono araughit, ostenditur* 27, 5 *offono * siniu zeihhan, manifesta signa* 25, 13 — comp. adv. *offonor, apertius* M. 33, 3.
*ofto* adv. 'oft': *so ofto so, quotiens* 24, 22.
*oh* conj. *sed* 7, 5. 13, 10. 21. 21, 9. 23, 14, 28, 7. 14. 29, 7. 16. 40, 13. 17 — 25, 4 — *tamen* 10, 1 — *autem* 29, 2 — *oh * nu, itaque* 23, 5.
*oxsso* m. *bos:* nom. sg. *oxsso* 41, 17.
*olei* n. *oleum:* dat. sg. *olee* 4, 21.
*ôra* n. *(n) auris*: gen. pl. *orono* 40, 16.
*oostar-riihhi* n. *regnum orientis:* gen. sg. *oostarriihhes* 35, 13.

## *P*

*paradisi* n. *paradisus:* acc. sg. 28, 21 gen. *paradises* 29, 8.
*pardus* lat. Nomen nom. sg. 41, 4.
*passio* lat. Nomen f. dat. sg. *after dheru christes passione, post passionem * christi* 27, 20.
*porta* f. *(n) porta:* acc. pl. *portun* 6, 2.
*predigon* sw. v. II *praedicare*: inf. *predigon* 42, 3 part. praes. adv. *isaias predigondo quhad, esaias praedicat* 22, 7 *ir **

*prędicando quhad, predicat dicens* 19, 7; *prędicando* ist eine contaminierte Form für *predigondo* durch den Einfluss des lat. Gerundiums entstanden.

*propheta* lat. Nomen, nom. sg. 35, 22; vgl. *fora-sago.*

*psalmo, psalm* m. *(n* u. *a) psalmus*: dat. pl. *psalmom* 4, 13. 9, 18. 15, 1. 23, 16. 24, 2. 36, 16 *psalmum* 32, 12. 17.

*psalm-scof* m. *(a) psalmista:* nom. sg. 33, 20 gen. *after dhes psalmscoffes quhide, secundum psalmi sententiam* 43, 21.

## *Q*

*quhalm* m. *(a) excidium:* nom. sg. 25, 16.

*quhedan* st. v. *dicere*: inf. dat. *ist zi quhedanne, dicitur* 8, 13 — praes. 3 sg. *quhidit* 4, 1. 13, 4. 21, 15 *adjicit* 28, 15 *dicitur* 38, 18 *dhar after * quhidit, subjecit* 27, 11 *quidit* M. 33, 35 *quhidhit* 32, 17 *dicit* 42, 17 *dicitur* 15, 22 3 pl. *quhedant* 8, 2 *sie zellando quhedant, argumentantur dicentes* 25, 4 *quhedhant, dicunt* 35, 10 — part. praes. nom. sg. m. postp. *quhedhendi, dicens* 17, 12 *endi uuardh uuordan druhtines uuort zi nathane quhedendi, et factum est verbum domini ad nathan dicens* 37, 6 dat. m. absol. *selbemu dhemu gotes sune quhedhendemu, dicente eodem filio* 18, 2 acc. m. postp. *dhurah esaiam quhedhandan, per esaiam* 33, 17 acc. f. postp. *huuanda sie chihordon gotes stimna hluda in sinaberge quhedhenda, quod in monte sina vocem dei intonantis audierint* 13, 15 nom. pl. m. postp. *hreofun ein zi andremu quhedhande, clamabant alter ad alterum et dicebant* 20, 14 — praet. 3 sg. *quhad, dicit* 2, 4. 5, 16. 7, 5. 9, 19. 10, 17. 12, 1. 16, 7. 16. 17, 4. 35, 22. 37, 7. 39, 4. 5. *quad* M. 33, 19 *quhad, dicitur* vom Übersetzer als *dicit* gelesen 24, 3 *dixit* 9, 19. 10, 5. 14, 5. 6. 16, 11 *ir aer * quhad, dixerat* 12, 20 *dhar ir quhad, cum diceret* 7, 14 *zi dhemu dhuo fater * quhad, ad quem dum pater * diceret* 23, 17 *dicens* 17, 2. 19, 8. 23, 20. 24, 3. 34, 13 *quad* M. 32, 14 *so ir selbo quhad, ipso dicente* 10, 16 *so ir selbo druhtin quhad, dicente dominu* 26, 17 *after moyses quhidim dhar ir quhad, secundum moysis sententiam dicentis*

21, 11 *dhar ir quhad, dicendo* 14. 16. 18 *dhuo ir sus quhad, dicendo* 20, 2 — *quhad, ait* 10, 4. 12, 15. 15, 14. 20, 13. 23, 9. 25, 20. 33, 19 *quad* M. 32, 6 — *quhad, loquitur* 34, 2 *loquitur dicens* 11, 20 *inquit* 18, 17 *adjecit* 12, 23. 14, 13. 18, 9 *subjecit* 17, 17 *qu[ad]*, *annunciat* M. 33, 4 — *quhad auh in iobes boohhum, est * in libro job* 2, 12 — in den deutschen Text eingeführt *quhad* 15, 1. 19, 3. 34, 6. 39, 16. 19 *chuad* M. 33, 7 *predigondo quhad, praedicat* 22, 7 — conj. 3 sg. *dhoh ir in cyres nemin quhadi, sub persona cyri* 5, 14 *[qua]ti, diceret* M. 33, 10 — part. praet. postp. *inu huuazs andres zeihnit dhar dhea dhri sanctus chiquhedan, nam quid ter sanctus indicat* 21, 2 — praed. *ist chiquhedan* 43, 21 *dicitur* 5, 4 *accipitur* 7, 9 *dhar auh after ist chiquhedan, subjungitur* 7, 17 *ist * chiquhedan, habetur* 32, 21 — *uuard chiquhedan* 30, 9 *chiquhedan uuard, dicitur* 4, 13 *insinuatur* 5, 6 *chiquhedan uuardh, dictum est* 38, 8; *bifora quhedan*, 'verkünden', *canere:* praet. 3 pl. *bifora chu[atun]*, *cecinerunt* M. 33, 24.

*undar-quhedan, interdicere:* part. praet. acc. sg. n. sw. *dhazs undarquhedene chibot* 29, 4.

*quheman* st. v. *venire:* inf. *quhalm * quheman scoldi, futura * excidia* 25, 18 praes. 1 sg. *ih quhimu, ego venio* 11, 22 3 sg. *quhimit* 17, 19. 34, 15 3 pl. *quhemant* 39, 5 imp. 2 pl. *quhemet, venite* 32, 13 part. praes. gen. sg. m. postp. *odho uuir noh sculim siin quhemandes biidan, an venturus adhuc exspectetur* 25, 10 — praet. 3 sg. *quham, venit* 27, 20. 29, 19 *advenit* 27, 3. 35, 5 *emicuit* 3, 19 conj. 3 sg. *dhazs noh christ ni quhami, necdum venisse christum* 25. 5 *huuedhar ir iu quhami, utrum jam adveniret* 25, 9 — part. praet. acc. m. postp. *bidhiu ni uuellent sie inan noh quhomenan chilauban, inde eum adhuc venisse non credunt* 28, 9 praed. m. *ist archennit dhazs * christ iu ist langhe quhoman, christus olim venisse cognoscitur* 26, 14 *huueo * uuardh quhoman druhtin, quod * futurus erat dominus* 33, 1 *quhoman uuerdhan,*

*futurus esse* 36, 14 *in dhemu uuorde chundida ir bifora umbi christan * dhazs ir * quhoman scolda uuerdan, quo verbo christum * testabatur esse venturum* 33, 10; *fram quheman, exoriri:* part. praet. nom. sg. f. postp. *fram-quhoman* 40, 1; *nidhar quhemun, descendere:* inf. 9, 11.

*bi-quheman venire, adduci:* praes. conj. 3 sg. *dhazs * euuic rehd biquhime, ut * adducatur justitia sempiterna* 26, 5 praet. conj. 3 sg. *biquami, veniret* M. 33, 12 *biqu*[*ami*] M. 33, 8.

*chi-quhihhan* sw. v. I *vivificare*: praet. 3 sg. *chiquihhida* 12, 17.

*quhidi* m. *(i) sententia, repetitio, eloquium:* dat. sg. *quhide* 9, 4. 43, 21 *repetitione* 21, 1 dat. pl. *quhidim* 21, 11 *eloquiis* 26, 15.

## *R*

*chi-râdi* n. *consilium*: gen. sg. *chirades* 40, 6.

*chi-râdo* m. *consilarius:* nom. sg. 22, 12.

*ar-rahhon* sw. v. II *enarrare:* inf. *forasago christes chiburt ni muhta arrahhon, ejus nativitas a propheta non potuit enarrari* 2, 7.

*chi-rahhon, narrare, enarrare*: inf. 3, 6 praet. 3 sg. *chirahhoda* 2, 5.

*bi-raubon* sw. v. II *exspoliare:* praet. 3 pl. *biraubodon* 10, 20.

*redha* f. *(jô) oratio:* acc. sg. 3, 13 gen. *folghemes dhera bigunnenun redha, sequamur debitum ordinem* 30, 16.

*regonon* sw. v. II *pluere:* praet. 3 sg. *regonoda* 8, 20. 9, 1.

*reht* n. *justitia:* nom. sg. *rehd* 26, 5 acc. *reht* 4, 17 — vgl. *un-rehd.*

*reht* adj. 'recht': dat. sg. f. *in rehteru chilaubin, in fide* 41, 13.

*rehtnissa* f. *(jô) equitas, justitia*: gen. sg. *rehtnissa* 4, 15 (Hs. *-nissu)* 29, 16.

*rehttunga* f. *(ô) justitia:* nom. sg. 40, 17 acc. 39, 8.

*reht-uuîsic* adj. *justus:* acc. sg. m. attrib. *rehtuuisigan* 39, 6 nom. sg. m. sw. *dher rehtuuisigo, justus* 14, 14. 39, 13.

*reitin* vgl. *ant-reitin.*

*restan* sw. v. I *requiescere:* praet. 3 sg. *inne restida, requiescebat* 42, 8.

*chi-restan, requiescere*: praes. 3 sg. *chirestit* 40, 4.
*restin* f. *requies:* nom. sg. 43, 17.
*riihhi* n. *regnum:* acc. sg. 37, 14. 38, 14 gen. *riihhes* 4, 16. 23, 3. 35, 2 dat. *riihhe* 6, 14. 38, 1 nom. pl. *riihhi* 6, 11 — vgl. *êrdh-riihhi, oostarriihhi.*
*riihhison* sw. v. *regnare:* inf. 38, 17 *scal dhanne riihhison, regnavit* (Arev. *-abit*) 39, 7.
*rinnan* st. v. *fluere:* praes. 3 pl. *rinnant* 15, 17.
*zi-rinnan* impers. c. dat. *deficere:* praes. conj. 3 sg. *ni zirinne herrin fona iudæ noh herizohin fona sinem dheohum, non deficiet princeps ex juda nec dux de femoribus ejus* 34, 13.
*chi-rîsan* st. v. pers. *oportere:* sw. praet. 3 sg. *ir * chirista chimartirot uuerdhan, pati oportuit* 30, 10.
*chi-runi* n. *mysterium, archanum*: nom. sg. 4, 4 *archana* 1, 22 acc. 17, 8. 20, 2. 21, 19 *heilac chiruni, archana secretorum* 6, 6 *sacramentum* 17, 10 gen. *chirunes* 19, 15 *dhes heileghin chirunes, hujus sacramenti* 32, 8.
*runs* f. *(ô)* oder m. *(a) fluentum:* acc. pl. *runsa* 31, 18.

## *S*

*saghen* sw. v. III (und I) 'sagen, erzählen', *dicere:* inf. dat. *zi sagenne ist* 30, 14 — praes. 1 sg. *ih saghem dhir, adnuntio* 37, 8 3 sg. *saget, dicit* 1, 22 *saghet* 36, 7. 42, 14 *ostendit* 33, 3 conj. 3 pl. *sagheen, dicant* 7, 11 imp. 2 sg. *saghe, dic* 37, 7 — praet. nach der I. Classe 3 sg. *saghida dhazs chiscrip, numeravit scribens* 24, 11 — part. praet. praed. n. *ist * chisaghet, manifestantur* 25, 16 *ir * uuardh chiboran chisaghet, dicit nasci* 30, 8.
*sago* vgl. *fora-sago.*
*sahha* f. *(ô) causa:* nom. sg. 30, 2 acc. 28, 16 — subst. praep. (vgl. Grimm, Gram. III 267) *dhes sines æruuirdhighin chiuualdes sahha, gloriae suae causa* 43, 14.
*sacerdos* lat. Nomen, nom. sg. 35, 20.
*salbidha* f. *(ô) unctio:* dat. sg. *salbidhu* 5, 6.
*chi-salbon* sw. v. II *unguere:* praet. 3 sg. *chisalboda* 4, 19 — part. praet. nom. sg. m. postp. *chisalbot* 5, 4. 7 nom. sg. m. sw. *dhese chisalbodo, unctus* 5, 1 acc. m. *dhen*

*chisalbodon, unctum* 5, 8 praed. m. *uuerdhe chisalbot, unguatur* 26, 8.

*salbunga* f. *(ô) unctio:* nom. sg. 27, 10.

*salp* n. *unctio:* dat. sg. *salbe* 5, 11.

*sâlidha* f. *(ô) beatitudo:* dat. pl. *mit dhem hohistom salidhom odagan, summa beatitudine praeditum* 28, 18.

*sama* adv. in *so sama auh nu, siquidem et* 3, 11 *so sama, ita* 30, 8. 35, 19 — *so sama so* conj. im Nachsatz *sicut* 21, 8. 37, 1 *sic (sicut)* 42, 17 *so sama so auh, quoque* 17, 21 *so sama so got, cum deo* 8, 9 im Vordersatz correl. *so sama so * so, quasi* 23, 20.

*sama-lih* adj. *idem:* nom. sg. f. praed. *dhiu ein ioh samalih, quae una eademque* 19, 20.

*samant* adv. *simul*, 'zusammen': *samant hapta mit, habuit apud* 11, 14 *samant uuonent, simul morantur* 41, 10 *ezssant samant, comedent* 41, 8 — dat. adv. *sindun zisamande chizelidiu, simul faciunt* 26, 19.

*samnunc* m. *(a)* 'Versammlung': dat. sg. *in iro samnunghe dhar haldan* 28, 3.

*samnon* sw. v. II 'versammeln': part. praet. nom. pl. f. praed. *uuerdhant manego dheodun chisamnoda zi druhtine, adplicabuntur gentes multae ad dominum* 12, 3.

*sâmo* m. *semen:* nom. sg. 36, 21 acc. *samun* 34, 1. 7. 12. 38, 11. 21 dat. *samin* 33, 1. 13. 15. 17. 34, 3. 35, 5. 39, 14. 42, 15.

*sam-uuist* f. *(i)* 'Zusammensein': nom. sg. *ist siin samuuist, commoratur* 41, 3.

*sangheri* m. *psalta:* nom. sg. 14, 8 — vgl. *adhal-sangheri.*

*sanctus* lat. substantiviertes adj. nom. pl. *dhea dhri sanctus, ter sanctus* 21, 2 — vgl. *heilac.*

*saar* adv. *statim*, 'sofort': *saar so dhuo so statim enim ut* 35, 3 *saar azs erist, primum* 22, 4 — mit *after* verbunden *hear saar after nu, deinde* 4, 7 *hear saar after, confestim* 17, 2 *saar dhar after* 14, 11 *dhuo saar dhar after, rursus* 23, 18 *after dhiu saar* 17, 15 *dhar after saar, consequenter* 18, 9.

*saugan* sw. v. I 'säugen': part. praet. acc. sg. f. postp. *dhea*

*chisaughida gotes uuordes chifangana ardhans sia christ dhanan uuzs alilenda, quem ablactatus comprehensum exinde captivum traxit* 42, 9. Der Übersetzer hat *ablactatus* falsch als *ablactatum* gelesen, wodurch die Verwirrung des Sinnes eingetreten ist.

*see* interj. *ecce* 11, 22. 12, 18. 15, 17. 17, 5. 18. 18, 17. 24, 5. 36, 10. 39, 4 *see* (ausgelassen in P.) M. 35, 25 *see bidhiu, quia ecce* 10, 22 *see hear, ecce* 18, 10 *see hear nu* 5, 3. 20, 18 *see-gi, ecce* 17, 13. 14. *Seegi* ist wohl zusammengesetzt aus *see* und dem altsächs. *gi* nom. pl. des Pronomens 2. Person, vgl. Collitz BB. XVII 32 Anm. 2.

*sedhal* n. *sedis:* nom. sg. 4, 14.

*chi-sehun* st. v. *videre:* inf. dat. *ni ghibis * zi chisehanne, nec dabis videre* 43, 22 — praes. 2 pl. *dhazs * chisehet arfullit uuordan, quod * cernitur fuisse completum* 43, 5 conj. 3 sg. *chisehe, videat* 36, 6 — praet. 1 sg. *ih chisah, vidi* 20, 3 3 sg. *chisah, vidit* 43, 20 *gasah* M. 33, 15 conj. 3 pl. *dhanne sie inan selbun chisahin, dum videretur* 29, 21.

*seha* f. *(n) pupilla:* acc. sg. *sehun* 10, 22.

*sehs* num. *sex:* nom. attrib. indecl. *sehs fethdhahha* 20, 5 nom. pl. m. subst. *sehse* 20, 6.

*selp* 1. mit starker Flexion a) pron. adj. *idem:* gen. sg. m. attrib. *selbes* 18, 13 dat. m. attrib. *selbemu* 18, 2 dat. pl. m. *selbem angilum, ipsis angelis* 2, 19. b) zur Verstärkung eines vorhergehenden Personalpronomens acc. sg. m. *sih selban, se ipsum* 11, 15 gen. m. *sineru selbes stimnu, propria voce* 19, 3 *in siin selbes sculdrom, propriis humeris* 23, 2 dat. m. *imu selbemu, sibi* 22, 18 dat. pl. m. *in im selbem, in ipsis* 36, 6.

2. mit schwacher Flexion a) nach dem bestimmten Artikel pron. und pron.-adj.: nom. sg. m. *dher selbo* 17, 17 *idem* 1, 19. 12, 11. 13, 3. 15, 14. 19, 22. 24, 10. 27, 12. 34, 6 *dhe selbo* 42, 14 *dher selbo, ipse* 24, 4. 8. 34, 17. 37, 15 [*der*] *selbo* M. 32, 29 *hic* 31, 7 *qui* 39, 15 *quique* 11, 18 nom. f. *dhiu selba, ipsa* 17, 6. 43, 11 acc. m. *dhen selbun, eundem* 18, 15. 34, 2 *ipsum* 42, 20. 43, 3 *dhen selbun*

*druhtin, quem* 20, 10 *umbi dhen selbun dhen, de quo* 12, 19 *den selbun* M. 33, 3 *dhesan selbun (selbun* ausgelassen M. 34, 1), *hunc* 5, 12 acc. f. *dhea selbun euua, hanc* 29, 18 *dhesa selbun, eandem* 14, 2 acc. n. *dhazs selba, idem* 14, 22 *umbi dhazs selba, hinc illud* 2, 12 gen. m. *dhes selben christes, cujus* 30, 16 gen. f. *dhera selbun, ejusdem* 21, 3 *cujus* 17, 9 dat. m. *fona dhemu selbin, de quo* 40, 3 *zi dhemu selbin sidiu, hujusmodi* 3, 16 dat. f. *dheru selbun, ipsa* 5, 6. 24, 6 *deru selbun, ipse* als *ipsa* gelesen M. 33, 2 acc. pl. m. *dea selbun* M. 33, 6 acc. n. *dhiu selbun, praesens* 26, 22. b) ohne Artikel nom. sg. m. attrib. *selbo druhtin christ* 9, 7 *selbo, ipse* M. 32, 13 postp. *druhtin selbo, ipse dominus* 39, 4. c) zur Verstärkung eines vorhergehenden Pronomens nom. sg. m. *ir selbo* 26, 16 *idem* 4, 10. 19, 5. 22, 2. 4 *huuanda ir selbo, qui* 16, 7 *so ir selbo quhad, ipso dicente* 10, 15 acc. m. *inan selbun* 29, 21 *sih selbun, semetipsum* 23, 14.

*selp* in *so selp so* conj. *ut* 3, 20. 41, 16 *sicut et* 13, 1 *(selbo so* M. 35, 23) 12, 18 *sicut* 30, 6. 35, 16 — *so selbo* adv. *quasi* M. 33, 9.

*sendan* sw. v. I *mittere:* praes. 3 sg. *ir sendit* 15, 15 praet. 3 sg. *sendida* 10, 18. 11, 5. 12, 7. 15, 19. 18, 9 3 pl. *sendidon* 18, 12 — part. praet. acc. sg. m. praed. *sih chundida uuesan chisendidan* (M. [*ka*]*santan* 35, 7), *missum se esse testatur* 11, 9 nom. sg. n. sw. subst. *dhazs chisendida, quod mittitur* 15, 20 gen. sg. m. sw. *druhtines christes dhes chisendidin, domini qui mittitur* 18, 13 nom. sg. m. postp. *chisendit* 9, 10. 12, 10 [*g*]*asentit* M. 32, 30 praed. m. *chisendit uuirdhit, mittendus est* 34, 16 *chisendit uuard, missus est* 11, 11 *uuard chisendit, mittitur* 10, 15 *chisendit scolda uuerdhan, mittendus erat* 35, 5.

*sentida* f. *(ô) missio:* dat. sg. *sentidu* M. 33, 2.

*seraphin* lat. Nomen, nom. pl. *seraphin dhea angila* 20, 4 *syrafin* 20, 22.

*setli* vgl. *hôh-setli.*

*setzan* sw. v. I *ponere:* praes. 1 sg. *dhinera uuomba uuarsmin setzu ih, de fructu ventris tui ponam* 36, 18 conj. 3 pl.

*sie ni eigun eouuihd huuazs sie dhar uuidhar setzan, non habeant quod proponant* 25, 4 praet. 3 sg. *setzida* 28, 21; *dhar setzan, statuere:* part. praet. praed. f. *uuirdhit dhar chisetzit idalnissa, statuta desolatio* 27, 18.

*chi-setzan, possidere:* praes. 3 sg. *chisetzit* 34, 4.

*sêula* f. *(ô) anima:* dat. sg. *seulu* 18, 19.

*sibun* num. *septem:* attrib. indecl. *sibun iaar* 26, 15 *sibun iaaro* 26, 17 *sibun* 26, 18 acc. pl. n. subst. *sibun stundom sibuniu, septies septeni* 26, 18.

*sibunzo* num. lxx: nom. *sibunzo uuelihono* 25, 22. 26, 9 gen. *in dhero siibunzo tradungum, in translatione* lxx 7, 4 dat. *after dhem sibunzo uuehhom* 27, 5.

*sîd* adv. 'seither' M. 33, 1.

*sidu* m. *(u)* 'Sitte': dat. sg. *zi dhemu selbin sidiu, hujusmodi* 3, 16.

*sigu* m. 'Sieg': acc. sg. *nam sigu in, debellavit* 27, 21.

*sih* pron. reflex. 'sich': acc. sg. *sih, se* 11, 9. 41, 15 *sih selban, se ipsum* 11, 15 *sih selbun, semetipsum* 23, 14 *sih * biheizssit, confitebur* 2, 8 *bichnaa sih, cognoscat* 6, 18 *sih * chigarauuan, reparari* 29, 10 [*augt*]*a sih, apparebat* M. 33, 1 acc. pl. *sih, se* 24, 18 *bichnaan sih* 23, 6 *schameen sih, erubescant* 23, 5 — gen. sg. *in siin selbes sculdrom, propriis humeris* 23, 2 *odho uuir noh scolim siin quhemandes biidan, an venturus exspectetur* 25, 10.

*simbles* gen. adv. *semper* 9, 10. 25, 2.

*siin* pron. poss. *suus:* nom. sg. m. attrib. *siin, ejus* 15, 16. 20. 17, 14. 18, 10. 11. 22, 9. 11. 22. 36, 20. 39, 11 *sin* M. 33, 30 nom. f. attrib. *siin, ejus* 41, 3. 43, 17 nom. n. attrib. *siin, ejus* 10, 10. 14, 10. 22, 14. 36, 21. 38, 2. 42, 21. 43, 6. 19 — acc. m. attrib. *sinan* 18, 21. 19, 1 *ejus* 30, 22 acc. f. *dhea sine, illa* 23, 16 *dhea zuohaldun sine, futuram ejus* 23, 19 acc. n. *siin* 23, 2. 28, 21 *suum* 15, 15 *ejus* 20, 7. 37, 14 *illius* 38, 13 — gen. m. *sines* 30, 1 *ejus* 15, 3. 7 gen. f. *sinera* 22, 14. 30, 17 gen. n. *sines* 23, 3 *ejus* 10, 21 *dhes sines, suae* 43, 13 *in sines edhiles fleische, de genere suo * in carne* 33, 9 — dat. m. *sinemu, ejus* 39, 2. 43, 9 *suum* 33, 4 *suo* 38, 17 *in sinemu samin, de quo semine* 33, 15 dat. f. *sineru* 19, 10. 20, 12.

25, 17 *dheru sineru* 1, 20. 11, 12 M. 33, 11 *ejus* 39, 18 *sineru selbes stimnu, propria voce* 19, 2 dat. n. *sinemu, ejus* 5, 18. 23, 4 *sinemo, suum* M. 32, 7 — nom. pl. n. *siniu, ejus* 25, 14 acc. pl. m. *sine* 20, 8 — gen. m. *sinero, ejus* 40, 18 gen. f. *sinero, ejus* 40, 19 — dat. m. *sinem* 20, 11 *suis* M. 33, 5 *in sinem liudim, in populo suo* 32, 18 dat. f. *sinem* 23, 4 *ejus* 22, 10. 23, 1 dat. n. *sinem, ejus* 34, 14. 21.

*siin* anom. v. s. *uuesan.*

*singan* st. v. *jubilare:* imp. 1 pl. *singhemes* 32, 14; *bifora singan, canere:* praet. 3 pl. *bifora sungun* 25, 7.

*sipbea* f. *(jô) pax:* gen. sg. *sipbea* 22, 15.

*sitzan* st. v. *sedere:* praes. 3 sg. *sitzit, accubat* 41, 4 3 pl. *sitzent* 36, 1 imp. 2 sg. *sitzi* 9, 20 part. praes. acc. sg. m. postp. *sitzendan* 20, 3.

*siu* v. *ir.*

*chi-siuni* n. *visio:* nom. sg. 26, 6 acc. 25, 22 dat. *chisiune* 40, 16.

*scaf* vgl. *lant-scaf.*

*chi-scaffan* st. v. *creare:* praet. 3 sg. *chiscuof* 7, 17. 8, 1 *ch[i]scuof* 8, 7 conj. 3 sg. *chiscuofi* 7, 21 part. praet. praed. m. *uuardh * chiscaffan, conditus* 8, 14 gen. part. *dhazs chiscaffanes ist* 1, 17.

*chi-scaft* f. *(i) creatura:* nom. sg. 2, 2 *condicio* 3, 18 gen. *chiscafti* 8,6 nom. pl. *chiscafti* 24,20 dat. *chiscaftim* 29, 1.

*scaah* m. *(a) praeda:* dat. sg. *scaahche* 11, 2.

*scalc* m. *(a) servus:* gen. sg. *scalches* 11, 16. 23, 15 dat. *scalche* 37, 7.

*scama* vgl. *un-scama.*

*scamen* sw. v. III reflex. *erubescere:* praes. conj. 3 pl. *schameen sih* 23, 5.

*scaap* n. *ovis:* nom. pl. *scaap* 41. 9.

*scheffidh* m. *(a) conditor:* gen. sg. *scheffidhes* 30, 1.

*chi-scheinan* sw. v. I *coruscare:* praes. 3 sg. *chischeinit* 43, 12.

*scheit* vgl. *undar-scheit.*

*scof* vgl. *psalm-scof.*

*scrîban* st. v. *scribere:* praet. 3 sg. *screiph* 23, 5 3 pl. *oh sie scribun, sed habet* 7, 5 part. praet. praed. *ist chi-*

*scriban* 2, 21. 21, 13. 37, 4 *scriptum est* 14, 5. 16, 9 *chiscriban ist, ait* 8, 22 *scriptum* 32, 12 *gascriban ist, scriptum est* M. 33, 30 *nist chiscriban, non habet* 7, 3 *dhar ist after chiscriban, sequitur* 24, 10.

*chi-scrip* n. *scriptura:* acc. sg. *saghida dhazs chiscrip numeravit scribens* 24, 11 gen. *dhes heilegin chiscribes sacrarum scripturarum* 4, 9 *scripturae* 22, 2 *scripturarum* 30, 12 dat. *in dhemu aldin heileghin chiscribe, in scripturis veteris testamenti* 14, 2 *in dhemu hebrœischin chiscribe, in hebraeo* 32, 20. 43, 17 *in dhemu heilegin daniheles chiscribe, in danihelo* 25, 11.

*sculan* v. praet.-praes. 'sollen', auch als Hilfsverbum des Futurums gebraucht: praes. 1 sg. *ih scal * uuesan, ego ero* 37, 17 3 sg. *scal uuesan, erit* 17, 12. 37, 18. 38, 3. 43, 18 *uuesan scal, erit* 37, 13. 38, 12 *scal siin, erit* 42, 21 *scal * riihhison, regnabit* 39, 7 *scal man * beodan, praedicanda est* 21, 9 *scal * uuerdhan chihaldan, salvabitur* 39, 9 2 pl. *er sculut bichennen, cognoscetis* 11, 3 conj. 1 sg. *sculi ih uuesa[n], ero* M. 33, 20 1 pl. *odho uuir noh sculim * biidan, exspectetur* 25, 10 praet. 3 sg. *quhoman scolda uuerdan, venturum esse* 33, 10 *chisendit scolda uuerdhan, mittendus erat* 35, 6 conj. 3 sg. *quheman scoldi, futura* 25, 18 *scoldii chiboran uuerdan* 24, 14 *chiboran uuerdhan scoldi, nasciturus esset* 36, 12.

*sculdra* f. *(ô* oder *n) humerus:* dat. pl. *sculdrom* 22, 10. 23, 1. 2. 4.

*scuonin* f. *decus:* dat. sg. *scuonin* 28, 19.

*scult* f. *(i)* 'Schuldigkeit': dat. pl. *bi sculdim* 43, 10.

*slâfan* red. v. *dormire:* praes. 2 sg. *dhu slafis, dormieris* 38, 10. 20.

*slâhan* st. v. 'befestigen': part. praet. acc. sg. m. postp. *inan * in cruci chislaganan, crucifixum* 30, 5.

*ar-slâhan, occidere, interimere:* praet. 3 sg. *arsluoc* 29, 6 3 pl. *arsluogun, interemerunt* 28, 8 part. praet. praed. m. *arslagan uuirdit christ, occidetur christus* 27, 12.

*smal* adj. 'klein': gen. pl. m. *fona smalero manno mezsse, de populari ordine* 41, 9 — comp. dat. sg. f. sw. *dheru smelerun dheodu, subjectis plebibus* 41, 19.

*dhurah-snachan* st. v. *inrepere:* praet. 3 sg. *dhurahsnuoh* 35, 2.

*so* 1. adv. *sic* 7, 16. 8, 21. 15, 13. 22, 7. 27, 11 *ita* 8, 10 in den deutschen Text eingeführt 7, 3. 11, 11. 20, 20. 25, 2. 27, 19. 29, 22. 43, 20 *so daucgal* 1, 21 *so leohtsamo* (M. *leohtsamo* 34, 21) 7, 8 *so offenliihho* 1, 11 *so mihhiles, tali* 1, 9 *so dhrato mihhil, multum* 8, 5 *so drado, in tantum* 43, 7 *sa manacsamo, tanta* 40, 10 *so chiuuisso ist dhazs, utique quia* 43, 18 — *so* = pron. rel. *dhazs arfullit uurdi so ęr bifora uuardh chichundit, ut impleretur quod fuerat ante * praedictum* 28, 5 *endi ist siin namo so sie inan nemnant, et hoc est nomen quod vocabit eum dominus* 39, 12 — *so auh* 5, 10 *item* 18, 14. 37, 3 *so dhar auh ist, item ibi* 2, 20 — *saar so dhuo so uuard chidaan, statim enim ut hoc factum est* 35, 3 — *isaias so festinoda, esaia testante* 2, 3 *so ir selbo quhad, ipso dicente* 10, 15 *so ir selbo druhtin quhad, dicente domino* 26, 16 — *so selbo, quasi* M. 33, 9.

2. conj. *cum* 17, 4. 28, 17. 29, 11. 16 *sicut* 37, 20. 40, 13 *quasi* 17, 6 *ita* 36, 15 *huuanda so, cum* 38, 18 *solih so, sicut* 36, 22 *after dhiu so, postquam* 38, 9 *inu so auh, nam et cum* 16, 15.

3. correl. *dhar ist izs chiuuisso so zi ernusti araughit, so dher angil gotes zi dhemu heilegin forasagin quhad, sic enim ait ad eum angelus* 25, 18—19 (vgl. Rannow S. 17 f.).

4. in Verbindungen *so sama so* conj. *sicut* 21, 8. 37, 1 *sic* 42, 17 *so sama auh, quoque* 17, 21 *so sama so got, cum deo* 8, 9 — *so sama auh nu, siquidem et* 3, 11 — *so selp so* conj. *sicut et* 13, 1 (M. *selbo so* 35, 23) 12, 18 *ut* 41, 16—17 — correl. *so sama so * so, quasi* 23, 20—21 *so selp so * so * so, ut * ut * ut* 3, 20—22 *so selp so * so sama, sicut * ita* 30, 6—8. 35, 16—19 — *so ofto so* adv. *quotiens* 24, 21 — *so huuanne so* conj. *cumque* 37, 9 — *so huuer so* indef. rel. *quisque* 38, 4 — *nu-so* conj. *dum* 1, 20.

*so-lih* adj. 'solch': nom. sg. n. praed. *siin hohsetli ist solih so sunna, thronus ejus sicut sol* 36, 22.

*spâhida* f. *(ô) sapientia:* acc. sg. 2, 13 gen. *spaida* 2, 22.

*spel* n. 'Rede': nom. pl. *forasagono spel, prophetiae* 26, 6 — vgl. *fora-spel.*

*sprehhan* st. v. *loqui:* inf. 30, 23 part. praet. praed. m. *ist sprehhendi, locutus est* 10, 9 14, 9. 19 *uuas ih sprehhendi, locutus sum* 18, 7 *uuari sprehhendi, sit affatus* 7, 13 — praet. 3 sg. *sprah, loquitur* 17, 14; *zuo sprehhan* c. dat. 'anreden': praet. praes. praed. m. *uuas mir zuo sprehhendi, mihi locutus est* 14, 14.

*springan* st. v. 'springen, wachsen': praes. 3 sg. *in dhea chiheizssenun lantscaf, dhar honec endi miluh springant, ad terram repromissionis melle et lacte edentem* 32, 3.

*ar-springan, oriri:* praes. 3 sg. *arspringit* 23, 21.

*spriu* n. *(wa) palea:* acc. sg. 41, 18.

*spuot* f. *(i) substantia:* gen. sg. *dhera almahtigun spuodi, substantiae* 19, 19.

*fir-stand* m. *(a) sapienta:* nom. sg. 40, 5.

*standan* st. v. *stare:* praes. 3 sg. *standit* 15, 4. 42, 18. 22 praet. 3 pl. *stuondun* 20, 5.

*fir-standan intellegere:* inf. acc. *ist ubarhepfendi angilo fir-standan, super angelorum intelligentiam* 3, 4 dat. *leohtsamo zi firstandanne* 7, 8 *ist zi firstandanne, intellegitur* 16, 5. 33, 11. 38, 22 *intellegendum est* 38, 8 praes. 3 sg. *filu aboho firstandit, multum errare videtur* 38, 6 conj. 2 sg. *dhazs dhu firstandes, ut scias* 6, 5 imp. 2 sg. *fyrstant* 25, 21 part. praes. nom. pl. m. praed. *sindun firstandande, intellegentes* 30, 6.

*int-standan, intellegere:* praes. 1 pl. *instandemes* 15, 8.

*stat* f. *(i) locus:* nom. sg. 43, 12 acc. 43, 16 dat. *in andreru stedi* 37, 4 *alibi* 18, 14. 32, 17. 34, 5 *alias* 20, 1 *alio in loco* 19, 6 *in fater stedi, in patrem* 37, 18 *dheru stedi* 43, 10 *deru steti* M. 32, 16.

*stedil* m. *(a)* fundamentum: acc. pl. *stedila* 1, 6.

*ar-sterban* st. v. *moriri:* part. praes. dat. sg. m. abs. *imu arsterbandemu, moriens* 43, 19.

*chi-stiftan* sw. v. I *stabilire, statuere:* praes. 1 sg. *chistiftu* 37, 14 *ih chistiftu* 38, 13 *statuam* 37, 22.

*stîgan* st. v. *ascendere:* inf. *uph stigan, ascendere* 9, 12.

*ar-stîgan, ascendere:* praes. 3 sg. *arstigit* 39, 18.

*stimna* f. *(ô) vox:* nom. sg. 11, 6. 34, 2 acc. 13, 14 dat. *stimnu* 19, 3.

*strengi* adj. *fortis:* nom. sg. m. postp. *got strengi* 22, 12 nom. sg. m. sw. subst. *strango israhel* 14, 15.

*strîtan* st. v. *objicere:* praes. 3 sg. [*st*]*ritant* M. 32, 2.

*zi-strudan* sw. v. I *destruere:* praet. 3 sg. *zistrudida* 27, 22.

*stunda* f. *(ô)* dat. pl. zur Bildung von Zahladverbien *sibun stundom sibuniu, septies septeni* 26, 18.

*stûr* adj. 'stark': comp. dat. pl. m. subst. *dhem sturirom* 41, 11.

*sum* adj. pron. *quidem:* gen. sg. n. *sumes chirunes* 19, 15.

*sunda* f. *(ô) peccatum, vitium:* gen. pl. *sundono* 26, 4. 31, 21.

*sundic* adj. 'sündhaft': dat. pl. m. subst. *sundigem, peccatoribus* 41, 6.

*sundon* sw. v. II *peccare:* praes. 2 pl. *suntot* M. 32, 19.

*sundric* adj. 'besonder': nom. sg. m. *sundric undarscheit, distinctio* 18, 1.

*sunna* f. *(n) sol, lumen:* nom. sg. 36, 22 dat. *sunnun* 3, 21.

*sunu* m. *(u) filius:* nom. sg. *sunu* 1, 12. 2, 10. 3, 14. 9, 9. 10, 1. 13, 11. 19. 14, 5. 16, 6. 21, 17. 22, 3. 5. 8. 21. 22. 29, 19. 31, 5 (M. *sun* 35, 29) 13, 9 *dher naues sunu, ille* 32, 8 *sun* M. 32, 5 acc. *sunu* 3, 9. 14, 17. 15, 7. 23, 7 M. 33, 11 [*sun*]*u* 23 *sun* 18, 21 gen. *sunes* 3, 2. 12. 9, 16. 24, 1. 37, 18 dat. *suniu* 3, 10 *suni* 17, 17 *sune* 18, 2 — nom. pl. *suni* 36, 2 dat. *sunim* 37, 13. 38, 13.

*suohhan* sw. v. I *quaerere*: praes. 2 pl. *sohhet* M. 32, 8 3 pl. *dhazs suohhant, illud * quaeritur* 1, 18 *suohhant redha, quaeritur ratio* 3, 13 conj. 3 pl. *suohhen, quaerant* 7, 20 imp. 1 pl. *suohhemes* 14, 1 *suohhemes * uuir* 25, 8 part. praes. praed. m. pl. *sint sohhenti* M. 33, 28.

*sus* adv. *ita* 3, 19. 14, 4. 17, 11. 17. 24, 2 *sic* 12, 15. 18, 16. 19, 7. 32, 21 *sus quhad, haec dicit* 10, 17. 37, 7 *dixit* 10, 5 *dhuo ir sus quhad, dicendo* 20, 2 *dhazs sus chiquhedan uuardh, quod dictum est* 38, 8.

*sus-liih* adj. pron. 'solch': acc. sg. n. sw. subst. *dhiz susliihhe, haec omnia* 38, 4.

*suuebul* m. *(a) sulphur:* acc. sg. 9, 3.

*suueibon* sw. v. II *ferri:* praet. 3 sg. *suueiboda oba uuazsserum, ferebatur super aquas* 16, 3 *dhazs ir oba dhem uuazsserum suueiboda, qui superferabatur aquis* 16, 13.

*suuerran* st. v. *jurare:* imp. 2 sg. *suueri* 33, 6 praet. 1 sg. *eines suuor ih, semel juravi* 36, 19 3 sg. *suuor* 36, 16.

*suuozssi* adj. *dulcis:* comp. nom. sg. n. praed. *suuozssera, dulcius* 32, 6.

## *T*

*tempel* n. *templum:* nom. sg. *tempel* 35, 17 acc. *gotes tempil, templum* 28, 1.

*titulo* m. *titulus:* acc. sg. *titulo* 23, 3.

*tradunc* m. *(a) translatio:* dat. pl. *in dhero siibunzo tradungum, in translatione* lxx 7, 4.

*triuuua* f. *(ô) fides:* nom. pl. *triuuua* 40, 19.

*chi-triuuui* adj. *fidelis:* nom. sg. m. attrib. *chitriuuui* 37, 2.

## *U*

*ubar* praep. *super* 1. c. dat. (vgl. *oba*) *ubar mir, super me* 19, 4; 2. c. acc. a) Ruhe bezeichnend *ubar dhes aspides hol, super foramine aspidis* 41, 22 *ubar dhazs ist* (*ubar ist* M. 35, 20), *superest* 12, 12; b) mit Verben zur Bezeichnung der Bewegung nach etwas *regonoda* * *ubar* 9, 2 *hepfu* * *ubar* 11, 1 *gab* * *ubar* 18, 20. 22 *setzu* * *ubar* 36, 18 *ubar sih infahant, supra se* * *suscipiunt* 24, 18.

*ubar-hlaupnissi* f. *(jô) praevaricatio:* nom. sg. *dhiu aboha ubarhlaupnissi, praevaricatio* 26, 3.

*ubar-muodic* adj. *contumax:* nom. sg. m. praed. *ubarmuodic* 29, 17.

*ubil* adj. *malus:* gen. pl. m. attrib. *ubilero* 31, 22.

*umbi* praep. c. acc. *de* 9, 18. 10, 4. 8. 12, 19. 13, 4. 14, 7. 16, 9. 17, 15. 19, 1. 22, 7. 23, 9. 16. 30, 22. 32, 11. 16. 34, 1. 5. 39, 3 M. 33, 30 *umbi dhazs selba, hinc* 2, 11 *idem* 14, 22 *umbi dhazs, quia* 4, 1 [*u*]*mbi daz* M. 33, 25 *umbi dhiz, unde* 7, 2 *u*[*mbi dhiz*] M. 33, 13 in den deutschen Text eingeführt 5, 8. 12. 25, 1. 12. 33, 8.

*umbi-hrinc* m. *(a) cardo:* acc. pl. *unbihringa* 1, 1.

*un-ar-saglihho* adv. *ineffabiliter:* *unarsa[glihho]* M. 33, 26.

*un-balauuic* adj. *innocens:* dat. pl. m. subst. *dhem unbalauuigom* 41, 3.

*un-bi-uuizssendi* part. adj. *ignorans:* nom. pl. m. praed. *unbiuuizssende* 13, 17.

*undar* praep. 1. c. dat. *in, undar eu mittem, in medio vestri* 17, 13 — *sub, undar eineru biihti, sub una confessione* 20, 19 — *mihhil undarscheit ist undar * chiliihnissu endi dhes, multum distet imago * ab eo qui* 8, 6.

2. c. acc. *sub, duo dhina hant undar miin dheoh* 33, 5.

*undar-scheit* m. *(a) distinctio:* nom. sg. 18, 1 *undarscheit* (Hs. *urdar*) 9, 14 *undarscheit ist, distet* 8, 5.

*chi-un-hreinan* sw. v. I *violare:* praet. 3 sg. *chiunhreinida* 29, 3.

*un-chi-deilit* part. adj. *individuus:* gen. n. sw. *dhes unchideiliden* 13, 22.

*un-chi-laubendi* part. adj. *incredulus:* nom. sg. m. praed. *unchilaubendi* 29, 17 nom. pl. m. sw. subst. *dhea unchilaubendun* 5, 3.

*un-chi-laubo* adj. sw. c. gen. *incredulus, infidelis:* nom. sg. m. subst. *dher unchilaubo* 28, 14 nom. pl. m. subst. *dhea unchilaubun* 7, 12 praed. *dhes sindun unchilaubun, non putant* 13, 10 gen. m. subst. *dhero unchilaubono, infidelium* 42, 7.

*un-chunt* adj. c. dat. *incognitus:* nom. sg. f. praed. *unchundiu* 2, 20.

*un-meini* adj. 'rein': nom. sg. f. sw. *dhiu unmeina magad, virgo* 39, 22 (vgl. *unmeini* [*mag*]*ad* M 41. 4).

*un-reht* n. *iniquitas:* nom. sg. *unrehd* 26, 4 acc. *unreht* 4, 18.

*unser* pron. poss. *noster:* nom. m. attrib. *unser* 28, 11. 31, 17. 39, 12 acc. f. *unsera* 22, 5 gen. m. *unseres* 7, 10. 31, 2 dat. m. *unseremu* 32, 14 dat. f. *unseru* 7, 15.

*unsih* acc. pl. des Pronomens 1 Person vgl. *ih.*

*un scama* f. *(ô)* 'Unverschämtheit': acc. sg. *dhemu unscamu habendin andine, impudicae frontis* 35, 9.

*unt-azs* 1. praep. c. acc. *usque ad* 26, 21. 34, 18. 22 — *untazs zi* c. dat. *usque ad* 11, 18 *untazs in* c. acc. *usque in* 37, 16. 38, 1 *in* 38, 3; 2. adv. *untazs hear nu, hucusque* 21, 18.

*un-uuerdnissa* f. *(jô)* 'Verachtung': dat. sg. *mit unuuerdnissu gotes, contempta divinitate* 29, 3.

*un-uuillo* m. *corruptio:* acc. sg. *unuuillun* 43, 20. 23.

*un-zuuîflo* adv. 'unzweifelhaft' 7, 7.

*uph* adv. mit Verben *arliudit uph gardea, egredietur* * *virga* 39, 17 *uph stigan, ascendere* 9, 12.

*ur-deili* n. *judicium:* acc. sg. 39, 8.

*ur-chundan* sw. v. I *testari:* praet. 3 sg. *urchundida* 19, 3.

*urchundin* f. *testimonium:* dat. sg. *urchundin* 9, 13. 15, 10 *testimoniis* 30, 12 *urchundi* M. 33, 21 *mit so mihhiles hęrduomes urchundin, tali auctoritate* 1, 10.

*ur-chundo* m. *testis:* nom. sg. 37, 3.

*ûzs* adv. 'aus', *dhanan uuzs, exinde* 42, 11 *uzs* * *aruuorpanan, projectum* 29, 6 — *uzs fọna* c. dat. 29, 7.

*uzs-ganc* m. *(a) egressus:* nom. sg. *uz*[*ganc*] M. 33, 30.

*ûzssonondi* adj. *extremus:* dat. pl. n. attrib. *uzssonodem* 35, 12.

## *W*

*uuâga* f. *(ô) lanx:* dat. sg. *uuagu* 19, 16.

*fol-uuahssan* st. v. 'voll werden': part. praet. nom. sg. m. *foluuassan mano, luna perfecta* 37, 2.

*uuaxsmo* m. *fructus:* gen. sg. *dhinera uuomba uuaxsmin setzu ih, de fructu ventri tui ponam* 36, 18.

*uuala* interj. *uuala nu, age nunc* 11, 5.

*uuala-êht* f. *(i) possessio*; acc. pl. *dheo uualaæhti, possessionem* 32, 4.

*uualdan* st. v. c. gen. *dominari:* part. praes. acc. sg. m. postp. *oostarriihhes uualdendan, orientis* * *regnum tenere* 35, 13 nom. sg. m. sw. subst. *ualdendeo, dominator* 14, 15 — vgl. *al-uualdendeo.*

*chi-ualdida* f. *(ô) potestas*: acc. sg. [*gauu*]*altida* M. 32, 21 — vgl. *ueralt-chiualdida.*

*chi-uualdi* n. *(ja) potestas:* acc. sg. *dhurahsuuoh dhes chiuualdi, inrepserat potestatem* 35, 2. Ich sehe *chiuualdi* als collective Bildung an.

*chi-uualt* m. *(a) potestas:* gen. sg. *dhes sines œruuirdhighin chiualdes* 43, 14.

*uuânan* sw. v. I *putare:* praes. 3 sg. *uuanit* 38, 5.

*uuaar* adj. 'wahr': nom. sg. n. praed. *uuaar ist, verum* 24, 21 *certum est* 34, 18.

*uuaar* n. 'Wahrheit': dat. sg. *zi uuaare* adv. v. *zi.*

*uuaarnissa* f. *(jô) veritas:* dat. sg. *uuaarnissu* 36, 17.

*chi-uuâri* adj. *verus:* gen. sg. m. sw. *dhes chiuuarin iesuses* 32, 11 — vgl. *mit-uuâri.*

*uuaso* vgl. *érdh-uuaso.*

*uuazssar* n. *aqua:* nom. pl. *uuazssar* 15, 17 acc. pl. *uuazssar* 19, 9 *abyrundiu uuazssar, abyssos* 1, 5 dat. *uuazsserum* 16, 3. 13.

*uuegan* st. v. *librare, ponderare, appendere:* praet. 3 sg. *uuac, appendebat* 1, 7 *appendit* 19, 11 *ponderavit* 19, 10 *libravit* 19, 16.

*ar-uuegon* sw. v. II 'gehen': praet. conj. 3 sg. *auur aruuegodi, reconciliaretur* 30, 1.

*ar-uuehhan* sw. v. I *suscitare:* inf. dat. *uuardh * chiforabodot zi aruuehhanne, pronuntiatus fuerat suscitandus* 39, 3 praes. 1 sg. *ih aruuehhu, suscitabo* 37, 11. 38, 10. 20 *ih aruuechu* 39, 5.

*uuehha* f. *(n) hebdomada:* nom. pl. *uuehhun* 26, 14 acc. *sibun iaaro uuehhon,* VII *ebdomadas annorum* 26, 17 gen. *sibunzo uuehhono,* LXX *ebdomadae* 25, 22. 26, 9 *feozuc uuehhono,* CXI *ebdomadae* 27, 2 dat. *after dhem sibunzo uuehhom, post* LXX *ebdomadas* 27, 5.

*uuexsal* m. *(a) mutatio:* nom. sg. 31, 12.

*chi-uueihhan* sw. v. I *liquefacere:* praes. 3 sg. *chiueihhit* 15, 15.

*uuec* m. *(a) via:* dat. sg. *uueghe* 29, 13.

*uuellan* vgl. anom. 'wollen': praes. 1 sg. *ih uuillu* 6, 5 3 pl. *ni uuellent sie * chilauban, non credunt* 28, 9.

*uuendan* sw. v. I *vertere:* praes. 1 sg. *ih uuendu, vertam* 5, 19.

*uuer-alt* f. *(i) mundus, saeculum:* gen. sg. *ueraldi, mundi* 30, 7 *seculi* 22, 13 dat. pl. *ęr allem ueraldim, ante omnia saecula* 1, 13.

*ueralt-chiuualdida* f. *(ô) potestas seculi*: dat. sg. *ueraltchiuualdidu* 41, 8.

*uuerdin* vgl. *ant-uuerdin: uuerdnissa* vgl. *un-uuerdnissa.*

*uuerdhan* st. v. 1. *fieri, esse*: praes. 3 sg. *uuirdit, factus est* 22, 9 *erit* 22, 15. 39, 8 *dhes endi uuirdhit odhin, finis ejus vastitas* 27, 16 3 pl. *uuerdhant, erunt* 12, 4 *sie uuerdant zi scaahche, erunt praeda* 11, 2 conj. 3 sg. *dhazs sundono uuerdhe endi, ut finem accipiat peccatum* 26, 4 — praet. 3 sg. *uuardh * uuidharbruhtic, rebellis effectus* 29, 2 *leididh uuardh, dux effectus* 31, 9 *dux * erat* 31, 16 conj. 3 sg. *uurdi, fieret* 18, 8 — part. praet. acc. sg. m. praed. *lyuzilan uuordanan, parvolum factum* 23, 8 praed. *ist al uuordan. omnia creata esse* 1, 17 *adam ist dhiu chiliihho uuordan so, adam factus est quasi* 17, 5 m. *uuardh uuordan, factus est* 22, 6. 19. 24, 7 *uuard chiuuordan, factus est* 21, 16. 24, 16 n. *uuardh uuordan, factum est* 37, 5 m. *uuordan uuardh, effectus est* 11, 17.

2. Hilfsverbum zur Umschreibung des Passivs (vgl. *uuesan):* inf. *chiboran uuerdhan* 2, 11 *chimartirot uuerdhan* 30, 10 — *in des dayum scal iuda uuerdhan chihaldan, in diebus ejus salvabitur juda* 39, 10 *chisendit scolda uuerdhan, mittendus erat* 35, 6 *scoldii chiboran uuerdan* 24, 4 *chiboran uuerdhan scoldi, nasciturus esset* 36, 12 — praes. 3 sg. *chimanacfaldit uuirdhit* 22, 14 *chisendit uuirdhit, mittendus est* 34, 16 *uuirdhit dhar chisetzit, statuta* 27, 17 — *uuirdit chiboran, natus est* 22, 8. 24, 3 *uuirdit * chigheban, datus est* 22, 8 *uuirdit siin namo chinemnit* 22, 10 *arslagan uuirdit, occidetur* 27, 13 3 pl. *arfullide uuerdhant, repleti fuerint* 38, 19 *uuerdhant * chisamnoda, applicabuntur* 12, 2 *uuerdhant chiuuihido, benedicentur* 33, 18 *chiuuihit* 20 *uuerdhant chizelido, enumerentur* 26, 10 *uuerdant bilohhan, claudentur* 5, 21 conj. 3 sg. *chiboran uuerdhe, nascatur* 3, 15 *uuerdhe ardilet, deleatur* 26, 4 *chiendot uuerdhe, consumatur* 26, 3 *uuerdhe*

*chisalbot*, *unguatur* 26, 8 3 pl. *uuerdhen arfullit*, *impleantur* 26, 6.

praet. 3 sg. *uuardh chiboran*, *natus est* 42, 16 *natum fuisse* 28, 13 *chiboran uuardh*, *natus est* 36, 9 *uuardh* * *chiforabodot*, *pronuntiatur* 39, 15 *pronuntiatus fuerat* 39, 1 *chiforabodot uuardh*, *prænuntiatus est* 36, 15 *uuardh fundan*, *invenitur* 31, 1 *uuardh chiheizssan*, *promittitur* 39, 14 (Hs. *uuard*[4]) *facta fuerat* * *repromissio* 33, 15 *bifora uuardh chichundit*, *fuerat* * *praedictum* 28, 5 *uuardh chinemnit*, *nominabatur* 31, 4 *nominaretur* 32, 10 *est dictus* 6, 13 *chiquhedan uuardh*, *dictum est* 38, 9 *dhazs* * *ir* * *uuardh chiboran chisaghet*, *quia* * *illum* (Arev. *decuit*) *nasci* 30, 7 *uuardh* * *chiscaffan*, *conditus* 8, 14 *aruuostit uuardh*, *in exterminatione fuisse* 27, 9 — *uuard* * *araughit*, *demonstratur* 18, 15 *chibodan uuard*, *constitum est* 14, 7 *chiboran uuard*, *genitus est* 3, 10 *uuard chiboran* 28, 15 *natus est* 22, 20. 24, 6 *natus* 22, 17 *natum* 22, 3 *genitus esse* 1, 13 [*uu*]*ard kaboran*, *genitus est* M. 33, 27 *uuard al so chidaan* 27, 19 *uuard chidaan*, *factum est* 35, 3 *uuard antdhechidiu*, *revalata est* 2, 22 *uuard* * *chigheban*, *datus est* 22, 21 *firgheban uuard*, *constitutum est* 10, 7 *uuard chiheizssan*, *esse promissus* 38, 22 *chimarit uuard*, *declaratum* 4, 6 *uuard chiquhedan* 30, 8 *chiquhedan uuard*, *dicitur* 4, 13 *insinuatur* 5, 7 *uuard chisendit*, *mittitur* 10, 15 *chisendit uuard*, *missus est* 11, 11 conj. 3 sg. *arfullit uurdi*, *impleretur* 28, 5 *uurdi chinemnit*, *nuncupetur* 7, 2 *kaboran uurti*, *sit genitus* M. 33, 29 — part. praet. n. *chisehet arfullit uuordan*, *cernitur completum fuisse* 43, 6.

3. Hilfsverbum zur Umschreibung des Perfects: inf. *quhoman uuerdhan*, *futurus esse* 36, 14 *quhoman scolda uuerdan* 33, 10 praet. 3 sg. *uuardh quhoman*, *futurus esset* 33, 1 *uuardh uuordan*, *effectus est* 11, 17 *factus est* 22, 6. 19 *factum est* 37, 5 — *uuard uuordan*, *factus est* 24, 7 *uuard chiuuordan*, *factus est* 21, 16. 24, 6 3 pl. *bilunnan uurdun*, *cessasse* 27, 10.

*uueren* sw. v. III *custodire:* praet. 3 sg. *uuereda* 29, 18.

*uuerc* n. *operatio:* dat. pl. *uuerchum* 29, 16 — vgl. *ein-uuerc.*

*chi-uuerchan* sw. v. I *facere, fundare:* praet. 3 sg. *chiuuorahta, fecit* 12, 20. 17, 2 *fundavit* 24, 4. 9.

*uuero-dheoda* f. *(ô) exercitus:* gen. sg. *uuerodheoda* 10, 13. 14. 17. 11, 4. 12, 6. 9. 20, 16.

*ar-uuerpan* st. v. *projicere:* part. praet. acc. sg. m. *inan * uzs * aruuorpanan, quem projectum* 29, 6.

*uuert* vgl. *zuo-uuert.*

*uuesan, siin* st. v. und vb. anom. *esse,* Hilfsverbum: inf. *scal uuesan, ero* 37, 17 *erit* 17, 12. 37, 18. 38, 3. 43, 18 *uuesan scal, erit* 37, 13. 38, 12 *mac uuesan sit* 11, 7 *esse potest* 35, 22 *sculi ih uuesa[n], ero* M. 33, 20 *ir * sih chundida uuesan chisendidan, missum se esse testatur* 11, 9 *uuesan arfullit, esse completa* 36, 7 — subst. nom. n. *uuesan chimeini, communis * condicio* (vgl. *chi-scaft)* 41, 13 — *scal siin, erit* 42, 21. praet. 1 sg. *ih bim, ego* 6, 6 *ego sum* 21, 14 3 sg. *ist, est* 2, 18. 3, 8. 4, 2. 11. 5, 1. 8, 11. 16. 17. 9, 8. 11. 10, 1. 12. 12, 8. 12. 15. 13, 16. 21. 17, 17. 19, 20. 20, 17. 21, 13. 24, 8. 10. 30, 2. 31, 19. 32, 4. 33, 19. 34, 18. 39, 11. 12. 22. 40, 13. 15. 17. 41, 12. 15. 42, 12. 43, 6 *dher selbo ist dhes dheodun bidant, ipse erit exspectatio gentium* 34, 17 *dhazs ir ist got, deum * esse* 5, 15 *dhazs dher selbo gheist ist got, eundem spiritum * esse deum* 13, 3 *dhazs iesus ist druhtin, dominum esse iesum* 32, 16 *dhazs izs uuidharzuomi endi heidhanliih ist eomanne zi chilaubanne, absurdum et profanum esse* 6, 20 *ist, sit* M. 33, 29 in den deutschen Text eingeführt 1, 17. 20. 3, 1. 7. 4, 14. 16. 7, 7. 9, 9. 15, 18. 19. 21. 16, 11. 18, 13. 19, 4. 24, 13. 19. 21. 36, 5. 22. 37, 2. 43, 19 *undarscheit ist, distet* 8, 6 *chiuuisso ist izs, scilicet* 24, 15 *ist siin samuuist, commoratur* 41, 3 — *ist * zi quhedanne, dicitur* 8, 12 *ist zi archennenne, agnoscitur* 16, 6 *zi sagenne ist* 30, 15 *ist zi firstandanne, intellegitur* 16, 4. 33, 11. 38, 21 *intellegendum est* 38, 7 *ist za *, cogendus est* M. 33, 21 — Hilfsverbum mit Part. Praes. *ist sprehhendi, locutus est* 10, 9. 14, 9. 19 *ist ubarhepfendi, super * est* 3, 3

*ist * zimbrendi, aedificaturus sit* 37, 9 — Hilfsverbum mit Part. Praet. zur Umschreibung des Passivs resp. zur Verbindung des Part. Adj. im Praedicat mit dem Subjekt *araugit ist, patet* 13, 7 *ist araugit, demonstratur* 9, 16 *ist araughit* 25, 18 *demonstrata est* 21, 4 *ostenditur* 15, 10. 17, 21. 25, 11. 27, 5. 32, 15 *ist * chiboran, natus est* 24, 12 *ist chiborgan, absconsa est* 2, 17 *ist chiforabodot, est prophetatus* 6, 9 *chiholan ist, latet* 2, 15 *ist * archennit, cognoscitur* 26, 11 *ist * chichundit, cognoscuntur* 1, 14 *[i]st galesan, legitur* M. 32, 11 *ist armarit, declaratur* 1, 10 *ist chimeinit* 17, 14 *insinuatur* 5, 5 *ist chinemnit, vocatur* 5, 11 *ist * chioffonot, patens est* 16, 19 *ist chiquhedan* 43, 21 *dicitur* 5, 4 *accipitur* 7, 9 *subjungitur* 7, 17 *habentur* 32, 19 *ist * quhoman, venisse* 26, 13 *ist * chisaghet, manifestantur* 25, 15 *ist chiscriban* 2, 20. 21, 13. 24, 10. 37, 4 *scriptum est* 14, 4. 16, 9 *chiscriban ist, scriptum* 32, 12 *ait* 8, 22 *gascriban ist, scriptum est* M. 33, 30 *ist al uuordan, omnia creata esse* 1, 16 *ist * uuordan, factus est* 17, 5 *chiuuoruan ist, convertitur* 41, 2 *ist chizeihnit* 5, 10 *ist a[ngil] * *, nuncupatur* M. 33, 2 — *nist, non est* 7, 11. 8, 19. 9, 17. 10, 12. 21, 15 *non* 3, 14 *nist chiscriban, non habet* 7, 3 *inu ni angil nist, num angelus * habet* 8, 3 *neo nist zi chilaubaune, numquid creditur* 38, 14 *neouuihd nist suuozssera, nihil dulcius* 32, 6 — 3 pl. *sindun* 21, 9 *endi triuuua sindun, sed est justitia* 40, 19 *sindun unchilaubun, non putant* 13, 10 *sindun zi chilaubanne, credendi sunt* 21, 7 — *sindun dheodun bitdande, gentes deprecabuntur* 42, 20. 43, 3 *sindun dheonondiu, deserviunt* 24, 20 *sindun firstandande, intellegentes* 30, 6 *sindun unbiuuizssende, ignorantes* 13, 17 *sint sohhenti, quaerunt* M. 33, 28 — Hilfsverbum (vgl. *ist*) *sindun * chiforabodot, praedicantur* 40, 9 *sindun chibreuido, adbreviatae sunt* 26, 1 *so bifangolode sindun, conclusi* 25, 2 *sindun chifestinode, firmati sunt* 15, 2 *sindun * chihneigidiu, subjugatae sunt* 6, 10 *sindun bifora chichundidiu, pronuntiantur* 25, 14 *sindun chizelido, adnumerantur* 27, 1 *in dhem sindun zisamande chizelide, quae simul faciunt* 26, 18 — conj. 3 sg. *sii*

14, 12 *sit* 10, 1 *est* 10, 4 *esse* 9, 5. 13, 10. 12. 18 Hilfsverbum *sii chiboran, sit genitus* 1, 19 *sii chiforabodot, prophetatum* 6, 17. 38, 15 *sii arfullit, esse* * *expletum* 35, 10 3 pl. *siin* 21, 8 — part. praes. *uuesandi* vgl. *eo-uuesandi.*

praet. 1 sg. *ih uuas, eram* 18, 8 *uuas ih, eram* 1, 7 *dhar uuas ih, aderam* 1, 3 — *uuas ih sprehhendi, locutus sum* 18, 6 3 sg. *uuas* 33, 4 *fuit* 37, 21. 39, 19 *esset* 23, 11 *esse* 23, 13 *chiuuon uuas, solebat* 40, 22 — *bidendi uuas, expectandus esset* 34, 11 *uuas* * *ardeilendi, arbitratus est* 23, 12 *uuas gerondi, delectatur* 41, 21. *uuas huuerfandi, revocaretur* 29, 12 *uuas mezssendi, mensa est* 18, 5 *uuas* * *sprehhendi, locutus est* 14, 13 — *uues mezssendi, mensus est* 19, 8 3 pl. *uuarun* 20, 6 *chiuuon uuarun, solebant* 42, 2 *bidande uuarun, solebant* 35, 7 conj. 3 sg. *ibu christus* * *got ni uuari, si christus deus non est* 4, 12 *dhazs ir chihoric uuari gote endi furiro uuari, ut esset deo subjectus et* * *praelatus* 28, 22. 29, 1 — *zi huuemu got uuari sprehhendi, quem sit affatus deus* 7, 13 *dhazs izs* * *uuari* * *arfullit, fuisse completa* 38, 6.

*uuidhar* praep. c. dat. *pro* 43, 9 — adv. *dhar uuidhar setzan, proponant* 25, 3.

*uuidhar-bruhtic* adj. *rebellis:* nom. sg. m. praed. *uuardh uuidharbruhtic, rebellis effectus* 29, 2.

*uuidhar-loon* m. *retributio:* acc. sg. *uuidarloon* (Hs.-*leon*) M. 33, 5.

*uuidhar-zuomi* adj. *absurdus:* nom. sg. n. praed. *uuidharzuomi* 6, 19.

*uuîhan* sw. v. I *benedicere:* part. prart. nom. pl. f. praed. *uuerdhant chiuuihido, benedicentur* 33, 18 n. *uuerdhant chiuuihit, benedicentur* 33, 21.

*uuiht* vgl. *eo-uuiht, neo-uuiht.*

*uuillic* adj. *desideratus:* nom. sg. m. sw. *dher uuilligo allem dheodom, desideratus cunctis gentibus* 17, 20.

*uuillo* m. *voluntas:* acc. sg. *uuillun* 16, 10 — vgl. *muotuuillo, un-uuillo.*

*uuir* vgl. *ih.*

*uuiis* f. *(ô)* 'Weise': acc. sg. *in andra uuiis ni uuardh eo einic, praeterea quia nullus* 6, 12.

*uuiis-duom* m. *(â) sapientia*: nom. sg. 3, 22.

*uuîsi* adj. *sapiens:* nom. sg. m. praed. *uuisi* 39, 7.

*uuîsic* vgl. *reht-uuîsic.*

*chi-uuisso* 1. adv. 'gewiss 4, 11. 9, 6. 10, 1. 15, 8. 16, 15. 28, 10. 31, 4 *utique* 5, 5. 41, 15 *so chiuuisso ist dhazs* 43, 18 *quippe* 14, 4 *etiam* 2, 18 *scilicet* 3, 1. 26, 8 *chiuuisso ist izs* 24, 14 — *endi bidhiu* * *chiuuisso, ideoque* 27, 2.

2. conj. (oder adv.) *quippe* 19, 12 *autem* 3, 7. 11, 11 — *enim* 5, 11. 6, 9. 8, 21. 12, 19. 14, 17. 15, 6. 22, 16. 18. 25, 18. 27, 11. 32, 7. 20. 33, 11. 34, 18. 38, 16. 39, 20. 42, 6 *gauuisso* M. 32, 6.

*uuist* vgl. *ê-uuist, sam-uuist.*

*chi-uuizs* n. *scientia:* acc. sg. 3, 5 gen. *chiuuizsses* 40, 7.

*uuizssan* v. praet.-praes. *scire:* inf. dat. *zi uuizssanne ist, scire* * *est* 3, 6 — praes. 1 sg. *ni uueizs ih, nescio* 35, 11 2 sg. *dhu uueist* 12, 6 — praet. 3 sg. *uuista* 2, 2 — vgl. *un-bi-uuizssendi.*

*uuizssod* m. *(â) testamentum:* gen. sg. *uuizssodes* 13, 8.

*uuolf* m. *(a) lupus:* nom. sg. 40, 21.

*uuomba* f. *(ô) venter:* gen. sg. *uuomba* 36, 18.

*chi-uuon* adj. praed. 'gewohnt': m. sg. *chiuuon ist, solitus est* 9, 11 *chiuuon uuas, solebat* 40, 22 pl. *chiuuon uuarun, solebant* 42, 2.

*uuonen* sw. v. III *morari:* praes. 3 pl. *samant uuonent, simul morantur* 41, 10.

*uuort* n. *verbum, sermo:* nom. sg. *uuort, verbum* 3, 22. 15, 19. 37, 6 *sermo* 14, 10. 27, 4 (Hs. *uuor*) 10, 10 acc. *uuort, verbum* 15, 15 gen. *uuordes* 42, 9 *nim gaumun dhesses uuortes, adverte sermonem* 25, 21 dat. *uuorde, verbo* 15, 6. 33, 7 instr. *uuordu, verbo* 15, 2.

*ar-uuostan (wuo)* sw. v. I 'verwüsten': part. praet. praed. f. *aruuostit uuardh, in exterminatione fuisse* 27, 9.

*uuootnissa* f. *(jô) dementia:* nom. sg. 8, 11.

*uureh* adj. *exul:* acc. sg. m. *uurehhan chifrumida uzs fona paradises bliidhnissu, exulem paradiso fecit* 29, 7.

*uundar-liih (wu-)* adj. *admirabilis*: nom. sg. m. attrib. *uundarliih chirado* 22, 11 dat. pl. n. *uundarliihhem zeihnum, miraculis* 43, 12.

*uurza (wu)* f. *(n) radix:* nom. sg. 2, 21. 43, 1 *dhiu iesses uurza* (Hs. *dher iesses uurzun) radix jesse* 42, 19 dat. *uurzun* 39, 19. 22. 40, 1 dat. pl. *fona iesses uurzom, de radice jesse* 39, 17.

## *Z*

*zala* f. *(ô) numerus:* nom. sg. 15, 12 dat. *zalu* 19, 7.

*zehan-zo* num. *centum: zehanzo endi feorzuc, cxl* 27, 1.

*zeihhan* n. *signum:* acc. sg. *zeihhan, signaculum* 43, 2 dat. *zeihne* 42, 19. 22 nom. pl. *zeihhan* 25, 14 dat. *uundarliihhem zeihnum, miraculis* 43, 13.

*zeihnan* sw. v. I *indicare:* praes. 3 sg. *zeihnit* 21, 2 part. praet. praed. m. *ist* * *chizeihnit* 5, 10.

*zellan* sw. v. I *numerare, argumentari:* imp. 2 sg. *zeli dhir, numerabis tibi* 26, 17 part. praes. adv. *zellando quhedant, argumentantur dicentes* 25, 4 — part. praet. nom. pl. f. praed. *uuerdhant chizelido, numerentur* 26, 10 *sindun* * *chizelido, adnumerantur* 27, 2 masc. fehlerhaft statt neut. *sindun zisamande chizelide, simul faciunt* 26, 19.

*ar-zellan, numerare:* part. praet. nom. pl. n. praed. *arzelidiu* 25, 13.

*zeso* adj. *dexter:* dat. sg. f. sw. *azs zesuun halp, ad dextris* 9, 20 — *zesuua* subst. f. *dextera:* nom. sg. 18, 5 acc. *zesuun* 5, 17.

*zi* praep. c. dat. *ad, chibot uuas zi* 33, 4 *chidhinsan zi* 43, 14 *faran zi* 37, 11 *chigarauuun sih zi* 29, 11 *hruofan zi* 20, 14 *huuerfan zi* 29, 13 *chihuuerfan zi* 29, 15. 16 *quhedan zi* 23, 15. 24, 3. 25, 20. 26, 17. 37, 6 *samnon zi* 12, 4 *sendan zi* 10, 19. 11, 12. 12, 8 — *ad* fehlt im lat. Texte *haben zi* 3, 16 *heftan zi* 12, 22 *sprehhan zi* 7, 12 *aruuegon zi* 30, 1 *uuerdan zi* 11, 2 — *zi mezsse, ad mensuram* 40, 13 *zi huues chiliihnissu* * *nibu zi dhes, ad cujus imaginem* * *nisi ad ejus* 8, 13. 15 — *zi ernusti* 25, 19 *procul dubio* 9, 9 — *zisamande, simul* 26, 19 — c. inf. dat. 2, 9. 3, 6. 6, 20. 7, 8. 8, 10. 12. 14, 20.

16, 5. 6. 21, 7. 23, 6. 30, 14. 33, 11. 38, 7. 14. 21. 39, 3. 43, 22 *za* M. 33, 12. 20. 21. 23 — *untazs zi* c. dat. *usque ad* 11, 18 — *zi uuaare* adv. 'in Wahrheit' 3, 20. 21, 10 *etiam* 3, 3 *ziuuare* 15, 10 *igitur* 27, 19 *enim* 5, 9. 27, 6.

*ziidh* n. *(a)* und f. *(i) tempus:* neut. nom. sg. *dhazs ziidh* 35, 11 dat. *ziide* 26, 20 *zide* 26, 10 acc. pl. *untazs dhiu selbun christes chumfti ziidh, ad presens tempus* 26, 22 — fem. dat. sg. *ziidi* 18, 7 gen. pl. *ziteo* M. 33, 13 — unsicher nom. sg. *ziit* M. 33, 12 acc. *ziidh* 25, 8.

*zimbran* sw. v. I *aedificare:* praes. 3 sg. *zimbrit* 37, 15 part. praes. praed. m. *ist zimbrendi, aedificaturus sit* 37, 9.

*zoho* vgl. *heri-zoho.*

*zunga* f. *(n) lingua:* acc. sg. *zungun* 10, 11. 14, 11.

*zuo* adv. mit Verbum, *uuas mir zuo sprehhendi, mihi locutus est* 14, 13.

*zuo-halt.* adj. *futurus, venturus:* acc. sg. f. sw. *dhea zuohaldun* 23, 19 gen. f. *dhera zuohaldun* 22, 12 dat. m. *dhemu zuohaldin, venturo* 27, 15.

*zuomi* vgl. *uuidhar-zuomi.*

*zuo-uuert* adj. *futurus:* nom. sg. m. attrib. *zuouuert* 31, 16 acc. m. attrib. *zuouuerdun in fleische himilischun got, futurum in carne dominum coeli* 33, 13.

*zuuêne* num. *duo:* nom. m. *zuuene dhero heido* 18, 11 gen. m. *dhero zuueiio heido, personarum* 9, 15 *zueio, de duobus* M. 33, 22 dat. m. subst. *zuuem, duobus* 3, 15 *duabus* 20, 7. 8. 9.

*zuuîflo* vgl. *un-zuuîflo.*

*zuuîflon* sw. v. II *dubitare:* praes. 1 pl. *zuiflomes* M. 32, 1.

*zuuîuo* m. *dubium*: acc. sg. *buuzssan einigan zuuiuun, procul dubio* 26, 11.

## Eigennamen.

*abrahames* gen. 32, 22. 33, 3. 13.

*adam* nom. 17, 5.

*aggeus* nom. 17, 10.

*auses* nom. 31, 5.
*betlemes* gen. *bethleem* 39, 20.
*danihel* nom. 25, 20 gen. *daniheles* 25, 11. 26, 9. 20.
*dauid* nom. 9, 18. 10, 4. 14, 5. 15, 1. 23, 9 gen. *dauides* 10, 1. 36, 12. 39, 1. 14. 21. 40, 1. 42, 15 — *dauid* 36, 8 dat. *dauide* 37, 7. 39, 6 (Hs. *dauitᵈe*) 36, 20 *dauite* 36, 16.
*genesis* nom. 33, 3 dat. *genesi* 7, 13. 8, 22. 15, 22.
*gomorram* acc. *gomurram* 9, 3.
*hebreisc* adj. dat. sg. n. sw. *in dhemu hebrœischin chiscribe, in hebraeo* 32, 20 *in dhemu ębrœischin chiscribe, in hebreo* 43, 17.
*herodan* acc. *herodem* 34, 22.
*hieremiam* acc. 39, 4.
*hierusalem* nom. 27, 8.
*isaias* nom. 2, 3. 19, 5. 22, 7 [*isaia*]*s* M. 33, 3 *esaias* 42, 14 acc. *isaian* 5, 14 *esaian* 33, 16. 34, 2. 39, 15 gen. *isais* 14, 5 *isaies* 17, 22.
*israhel* nom. 13, 15. 21, 12. 39, 10 gen. *israheles* 36, 1 gen. pl. *israhelo, israhel* 6, 13. 10, 7. 14, 8. 13. 15 *israelo* 6, 7.
*israhelisc* adj. gen. sg. n. sw. *dhes israhelischin folches* 31, 8.
*iacob* nom. 34, 12 gen. *iacobes* 10, 8. 14, 7. 16. 34, 3.
*iesses* gen. *jesse* 39, 17. 22. 42, 18. 43, 1.
*iesus* (Hs. *ihs, ihs*) nom. 31, 6. 32, 9. 15. 33, 2 *iesus christus* 31, 17 nom. statt gen. *iesus christus* (Hs. *ihs xpⁱ*), *jesu christi* 31, 3 gen. *iesuses* (Hs. *ihūses*) 31, 1. 32, 11 dat. *iesuse* (Hs. *ihūse*) 32, 15. 19.
*iob* nom. 12, 15 gen. *iobes* 2, 12.
*iordanes* gen. 31, 18.
*iuda* nom. 39, 10 gen. *iudases* 34, 9. 20. 35, 5. 12 dat. *iuda* 34, 4 *iudœ* 34, 14.
*iudea* nom. pl. *judei* 35, 8 gen. *iudeo, judeorum* 25, 16.
*iudeo-liudi* nom. pl. *judaei* 13, 11. 30, 3 *iudœoliudi, judaeorum populi* 34, 20 *iudeoliuti* M. 33, 6 dat. *iudeoliudim* 27, 21 *iudęoliudim* 35, 20.
*iudeisc* adj. *judaicus:* gen. sg. m. sw. *dhes iudeischin* 28, 7 dat. f. sw. *dheru iudœischun euu, circumcisione* 41, 7.

*christ* (Hs. *xpist)* nom. 1, 12. 4, 10. 5, 10. 12. 6, 9. 7, 1. 11. 9, 7. 10, 3. 11. 12, 11. 19, 2. 21, 17. 25, 5. 26, 13. 27, 3. 13. 28, 12. 15. 36, 11. 42, 10. 43, 1. 8 *christus (xp̄s)* 3, 19. 4, 2. 12. 5, 5. 8, 18. 9, 17. 21. 33, 2. 36, 8 *iesus christus* 31, 3. 17 (vgl. *iesus*) acc. *christ (xp̄ist)* 5, 13. 14, 16. 23, 6 *christan (xp̄an)* 10, 8. 14, 7. 28, 8 33, 8 *(xp̄istan)* 27, 6 *ch[ristan]* M. 33, 10 gen. *christes (xp̄es)* 2, 4. 7. 4, 5. 18, 13. 22, 16. 24, 22. 25, 1. 9. 12. 17. 26, 22. 27, 20. 30, 2. 16. 34, 10. 19. 41, 11. 42, 11 dat. *christe (xp̄e)* 5, 16. 7, 5. 6. 21, 20. 33, 19.

*cyrus* nom. 6, 14 gen. *cyres* 5, 14. 6, 8 dat. *cyre* 5, 16. 6, 16. 7, 5.

*lucifere* dat. 23, 17.

*maria* nom. 39, 23.

*moyses* gen. 21, 11 *moysises* 31, 9 dat. *moysi* 26, 16. 29, 14 *moysise* 31, 5. 13.

*nathanan* acc. 39, 13 dat. *nathane* 37, 6.

*naues* gen. 31, 5. 32, 8.

*osee* nom. 35, 22.

*paralipomenon* dat. 37, 4.

*persero* gen. pl. *persarum* 6, 16.

*pilatus* nom. 23, 4.

*salomone* dat. 38, 5. 7. 15.

*sina-berc* m. *(a) mons sina:* dat. sg. *sinaberge* 13, 14.

*siones* gen. 11, 21 dat. *sion* 24, 3. 5.

*sodomam* acc. 9, 2 dat. *sodoma* 8, 20.

*titus* nom. 27, 20.

*zachariam* acc. 10, 16.

# NACHTRÄGE UND BERICHTIGUNGEN.

S. 71 Z. 5 füge hinzu *dohter*, *fater* (28), *muoter*. *after* kommt 12 mal geschrieben *afl* vor, *fater* 17 mal geschrieben *fal*.
S. 74 Z. 7 vor *sama* füge hinzu *mera*.
S. 83 Z. 18 77 lies 79.
Z. 21 83 lies 85.
S. 87 Z. 14 (6) lies (5).
Z. 15 füge hinzu *chidhuuingu*.
Z. 23 füge hinzu *uuilligo*.
Z. 25 39 lies 43.
Z. 31 vor *angil* füge hinzu *almahtigin* (2).
Z. 33 *forasagin* kommt 3 mal vor.
S. 131 Z. 10 *dhea* 26, 9 *(dhea sibunzo uuehhono)* und 26, 14 *(dhea uuehhun)* ist fem. gebraucht, vgl. *bitdande* 42, 20. 43, 4.

Während des Druckes sind mir die in der Germania XXXVII 243 ff. resp. der ZfdA. XXXVI 218 ff. niedergelegten Artikel von Kauffmann und Kögel zu Gesicht gekommen. Es ist mir also unmöglich auf dieselben an dieser Stelle näher einzugehen, ich werde jedoch Gelegenheit finden die dort erörterten hochinteressanten Fragen in dem in der Einleitung versprochenen Artikel voll zu berücksichtigen.

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